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The Living Church

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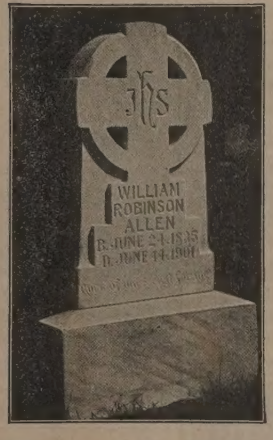

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The Living Church

VOL. XXX. MILWAUKEE, NEW YORK, AND CHICAGO.—JANUARY 9, 1904. No. 10

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

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AD CLERUM.

"Praelatus sicut honore superat, ita morum virtute transcendat."—*S. Greg. Mag.*

"Cum sit ars artium regimen animarum, districte praecipimus, ut Episcopi promovendos in sacerdotes diligenter instruant, et informent, vel seipsos vel per alios viros indoneos super divinis officiis, et ecclesiasticis sacramentis qualiter ea rite valeant celebrare: quoniam si ignaros, et rudes caelero ordinare praesumpserint, quod quidem facile poterit deprehendi, et ordinatores, et ordinatos gravi decernimus subjacere ultioni. Satius est enim maxime in ordinatione sacerdotum, paucos bonos, quam multus malos habere ministros: quia si coecus coecum duxerat ambo in foveam cadunt."—*Conc. Lat. iv. c.* 27.

"Vide, ne quem temere ordines, sed unumquemque prius proba, et examina, an probatae sit vitae, et doctrinae, talique gradu dignus: alicquin particeps fies peccatorum, et scandalorum, tum eorum, quae ante ordinationem admisit, quia propter ea ordinatione est indignus."—*Corn. a Lap.*

NEXT Sunday is the Sunday of Vocation. Epiphany means Manifestation. "God was manifested in the Flesh," that we might manifest Him.

This is the purpose of the Church, to make known (as last Wednesday told us) the "manifold wisdom of God unto principalities and powers," angelic legions, who bend down to study Christ in His members. It will take the whole company of the redeemed to show forth all the perfections of their Head.

Every soul is called to a definite place in the Body of Christ. The Epistle tells us that there is no dull uniformity in the heavenly city. "All members have not the same office." "No two saints are alike." No two souls shine with the same radiance, but all together make the pure white Light of the Heavenly City. Here we have the variety of vocation, and the unity in diversity of the one Body.

But each life must make its own response to the call of God. Each must ask, as the Collect teaches, "to perceive and know" God's purpose for it, and to have "grace and power faithfully to fulfil the same."

The Gospel brings our Lord before us, as the Example and Source and Support of every true vocation. For the first time we hear His human voice, and His words give the keynote of His Life, "I must be about My Father's business." For eighteen years that business was the humble obedience of the Nazareth home.

Are we bringing the thought of *vocation* home to every boy and girl under our care? †

WE MAY, if we choose, make the worst of one another. Everyone has his weak points; everyone has his faults; we may make the worst of these; we may fix our attention constantly upon these. But we may also make the best of one another. We may forgive, even as we hope to be forgiven. We may put ourselves in the place of others and ask what we should wish to be done to us and thought of us, were we in their place. By loving whatever is lovable in those around us, love will flow back from them to us and will become a pleasure instead of a pain; and earth will become like Heaven; and we shall become not unworthy followers of Him whose name is Love.—*Dean Stanley.*

THE CHURCH THE KINGDOM OF GOD.

IN a review of a recently published book, Mr. Westcott's *Catholic Principles,* appearing in the *American Journal of Theology,* there occur these words:

"Proper apostolic credentials are of more importance to the author than spiritual qualifications. By reading into the word 'kingdom' in the New Testament all the marks of the visible Church, the author finds his full-fledged 'Catholic' Church in existence during the lifetime of Jesus. The New Testament is not a primary authority. It is the official promulgation of the Church," etc.

As a review of an individual book written in defense of Church principles, this notice is not of particular consequence; but as it expresses the popular Protestant sentiment concerning certain Church principles, it may perhaps be worthy of notice. Leaving the most important item for the last, let us take several of the reviewer's statements, and see how much they are worth. Assuming that he is presenting the "High Church" view, the reviewer says: "Proper apostolic credentials are of more importance to the author, than spiritual qualifications."

How, pray, does the reviewer discover this? There is nothing in any published book in defense of the Church which warrants such an assertion. Because the Government of England assumes that proper official credentials are of importance to an ambassador who is to be sent to Washington, does it follow that the Court of St. James therefore undervalues the personal qualifications of the man necessary to fill the office successfully? Does it imply that tact, judgment, wisdom, common-sense, and good-breeding, are of no importance? Certainly not. Spiritual qualifications may determine a man's *ability* to preach. They do not determine his *authority* to preach; and ability, and authority, are two different things. The first will make an ambassador or a priest useful in his work, but only the second can make him an ambassador or a priest. Mr. Chauncey M. Depew is a man perhaps of equal ability to Mr. Choate, but his ability does not make him U. S. Ambassador to Great Britain. Will the *American Journal* therefore sneer at the statement that "Proper national credentials are of more importance [in creating an ambassador] than mental qualifications"? You do not discredit the importance of the right hand, by asserting the due importance of the left.

The reviewer says: "The author finds . . . . the New Testament is not a primary authority." To be sure he does, and so does every other student of Church history who has got beyond the embryonic stage of scholarship. If the New Testament is the "Primary authority," where was the primary authority of the Church during the interval between our Lord's Ascension and the completion of the New Testament? The Catholic Church was organized, and taught everywhere the same Faith, ten years before it had St. Matthew's Gospel, thirty before the Gospels according to St. Mark and St. Luke appeared, about seventy before St. John's version was written, and about twenty-five years before it had any of the Apostolic Epistles. These books were not assembled for a hundred years; and the Canon of the New Testament was not settled for nearly three hundred years. During this interval, the only "primary authority" in existence was the guiding inspiration of God the Holy Ghost, inspiring men to preach everywhere the same thing, and those who heard, to believe everywhere the same thing. Moreover, the first or "primary" product of the Spirit's inspiration was not the New Testament; but, first, the Church, and then the enunciation of the Catholic Faith, which began to crystalize in creed forms many years before a word of the New Testament was written. As a simple matter of fact, the New Testament "is the official promulgation of the Church" in the sense that it was written in the Church, by accredited officers of the Church, and was preserved and interpreted by the Church ever afterwards.

To a Churchman, the New Testament is "primary," as being the inspired Word of Almighty God. It certainly is not primary as ante-dating the Church, or as furnishing plans and specifications for building it. Neither is it primary as originating the Faith, or as the original source of Christian doctrine, because the Faith came before the New Testament was written.

Next, the reviewer says: "The author finds his full-fledged 'Catholic' Church in existence during the lifetime of Jesus."

No, the author does not do anything of the sort. The Catholic Church was not "full-fledged" until some ten days after our Lord's Ascension, when, on Whitsunday, the Holy Spirit descends into the Body of the Church, filling it with sacramental life, and the Church begins its work. What our Lord did, was merely to choose, instruct, and commission twelve men, who were to serve as the ministerial nucleus of the Church, and who were after His Ascension to complete its organization under the guidance of the Holy Ghost.

Now we come to the reviewer's *piece de resistance,* the assertion that the author's fatal blunder is made, when he "reads" into the word "kingdom," in the New Testament, "all the marks of the visible Church," etc.

But, surely, no Churchman defending his Faith needs to "read into the word kingdom" anything which is not there, simply because the word itself is so marvellously full of suggestion concerning the nature of the Church. Let us see if this is not true.

Daniel the Prophet says that the Messiah "shall set up a Kingdom which shall never be destroyed . . . . and shall stand forever." Isaiah says: "Of the increase of His government and peace, there shall be no end, upon the throne of David, and upon His Kingdom to order it, and establish it with judgment and with justice from henceforth, even forever." John the Baptist, sent to prepare the way for the Lord, preaches everywhere, "Repent, for the Kingdom of Heaven is at hand." When our Lord Himself begins to preach, His preaching is called "the glad tidings of the Kingdom of God"; His Gospel is called "the Gospel of the Kingdom"; and He says: "Repent, for the Kingdom of Heaven is at hand." When His disciples grow anxious about worldly things, He tells them to "seek first the Kingdom," and then the material blessings will be added unto them. When our Lord chooses, commissions, and sends His Apostles forth to preach, He says, "Go preach, saying, The Kingdom of Heaven is at hand." Then when our Lord explains to them the nature of this Kingdom, He compares it to a field in which there are both wheat and tares; a net in which there are both good fish, and bad fish; a fold in which there are sheep and goats. Hence, the Kingdom, containing both good men and bad men, must be the Church *in this world,* which does contain both good and bad men; and it certainly cannot be either the purified triumphant Church or Kingdom in Heaven, or an invisible Kingdom composed only of those who are spiritually religious.

In the parable of the mustard seed, the visible historic growth of the Kingdom is set forth; and in the parable of the leaven, the inward or spiritual growth of the Kingdom is symbolized. The parable of the Hidden Treasure in the Field, represents the Lord's abiding Presence in the Church.

Then when our Lord promises that on the rock of St. Peter's confession of His deity He will build His Church, He says that He will give to St. Peter (as He also gives to the other Apostles) "the Keys of the Kingdom of Heaven," so that what they bind *on earth,* shall be bound in Heaven. Thus the Lord identifies the Kingdom with His Church, in unmistakable terms. Then our Lord says that this "Gospel of the Kingdom" is to be preached "unto all the world, unto all nations, until the end come." Here we have the continuity and catholicity of the Kingdom plainly asserted.

When our Lord instituted the blessed sacrament of the Holy Eucharist, He said to His Apostles that He would not henceforth drink of the fruit of the vine, until that day when He should drink it new with them in His Father's Kingdom; that is, until He should give them His Body and His Blood in the Holy Communion in the New Kingdom, after Whitsunday. Our Lord said: "Blessed is he that shall eat bread in the Kingdom of God." As there can be no literal eating of bread in Heaven, these words strongly remind us of the time when our Lord said: "The Bread which I will give, is My Flesh"; and of the time when He took bread and broke it, and said, This is My Body, and told His Apostles to Do this in remembrance of Him until He should come again. He said to them: "I appoint unto you a Kingdom, as My Father hath appointed unto Me, that ye may eat and drink at My table in My Kingdom." This reminds us of His words: "As My Father sent Me, even so send I you."

Then this Kingdom is so literally embodied in the persons of His apostolic ministers, that when they preach, they are told to say, "Be ye sure of this, that the Kingdom of God is come nigh unto you"; and then the Lord pronounces an awful judgment on those cities which, rejecting them, thereby reject the Kingdom of God.

Our Lord tells us how men are to become members of this Kingdom, saying, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God." That these

words apply to Christian Baptism, there can be no doubt, as our Lord mentions both water and the Spirit, as joint agencies, yet keeps them both distinct; and because the early fathers, like Justin Martyr, testify to the correctness of this interpretation. Surely a sacrament administered with a visible sign, must admit to a visible Kingdom.

After our Lord's resurrection, during forty days He instructed the Apostles "in the things pertaining to the Kingdom of God"; and what his instructions were, we learn from the concerted plan of action immediately carried out by His Apostles in their work. For example, when Philip the Deacon preached concerning the "Kingdom," both men and women immediately asked to be baptized, as if Baptism was the way of entrance to the Kingdom. St. Paul's teaching was said to be, "preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ"; and St. Paul exhorts men to "walk worthy of God who *hath* called them unto His Kingdom," just as elsewhere he exhorts them to live pure lives, because they *are* members of Christ, and of His Church.

The parable of the Laborers in the Vineyard, the Marriage of the King's Son, and that of the Ten Virgins, all of them treating of the "Kingdom of God," deal with a condition of things which precedes the general Judgment, a condition represented only by the visible Church in this world.

When our Lord said, "My Kingdom is within you," "My Kingdom is not of this world," "the Kingdom of God cometh not with observation," He is condemning the Jewish notion that His Kingdom was to be a secular state, the restoration of the pomp and display of a secular court, a Kingdom which was to set the Jews free from the domination of the Roman power in Palestine; and so of course our Lord rebukes the notion, and points out that the essence of His Kingdom is its spiritual power, and not any type of secular dominion. This fact does not, however, in the slightest degree militate against the fact that this spiritual power is embodied in a visible Kingdom. When our Lord said, "My Kingdom is within you," the word translated *within* means also *among;* and so, while His Kingdom was among those to whom He was speaking, in the persons of His Apostles, it certainly was not within their hearts, as they were mostly Pharisees, and a bad lot. Most assuredly the Kingdom is not of this world, because the Lord Himself creates it. It does not come up from earth, but down from Heaven, and so is divine in its origin and authority. It is not a human sect born of the jealousies and passions "of this world," nor does it find its hope and inspiration in the things of this world.

These sayings of our Lord concerning the spiritual nature of His Kingdom cannot possibly be made to explain away everything else which He has said about its visible, organic character.

The reviewer concludes by saying that "the skeptical critic will be somewhat amused by this naïve position" of the author of the book he is reviewing. Perhaps one may be permitted to suggest that if the critic could control his amusement sufficiently to study his Bible and Church history a little more thoroughly, his reviews would be of more value to the readers of the *American Journal of Theology.* Γ

NEW YEAR greetings die away unsaid in the presence of the awful horror which closed the dying year in Chicago. How feeble are the consolations of conventional religion in the face of such a catastrophe. Like the arena in the day of Nero, it furnishes the grand test of the reality of one's religion. "I believe in God the Father Almighty." But is my belief equal to the quiet repose of faith, that He who did not overrule the visitation of fire and death-bearing gases, is the loving Father who doeth all things well? That, and that alone, is the Christian religion. He did not send the fire. He did not send the suffering. He did not authorize or sanction or move to the criminal carelessness (if such shall be shown to have existed) which produced its inevitable and inexorable results. Man in his carelessness, and not God in the infinitude of His power, produced the conflagration.

But in spite of that fact, God was with every one of His children in the moment of their trial. God never kindled the flame; but "one like unto the Son of God" walked with His children in the burning, fiery furnace. Human features were blotted out; but every hair of the head was protected by Him who presides over all. Every body, torn and mangled, remained, if once it had been, the temple of the Holy Ghost; and He who raises, not the spirit only but also the body from the dead, suffered nothing of the identity of each of His temples to be lost. The Resurrection day shall bring them again into life.

And not one soul passed into God's presence one second before the fore-ordained time for its appearing had arrived. In "the fulness of time" each answered the summons of his Maker. There was no haste, no mistake, no juggling with the lifetime of a soul. Each had reached exactly the end of the period God had allotted him on earth; each had had all the opportunity for the development of his soul that he needed. But the shock of it all gives us once again the warning He left us to "Watch"; to be always ready for His coming, be it early or late.

To those bereaved, the peace of God may be had for the asking. After the fire may come the still, small voice which may be the means of arousing them to a new and higher life. God speaks; He bids us realize that we are ever in His hands, and that our lives are given us only that we may realize the duty of—Now!

Out of the sadness of the shadow of death, may He raise up many to the bright sunlight of that peace of God, which passeth all understanding!

THE resignation of Mr. Beeby, the priest of the English Diocese of Worcester who has thus far felt able to profess in the creed that our Lord was "conceived by the Holy Ghost" and to deny it in his books, gives needed relief to the Church everywhere. Unfortunately, however, the resignation was under pressure and cannot be said to have been dictated by that high sense of honor which we have a right to look for in the clergy.

It is this high sense of manly honor that, in the long run, is the doctrinal safeguard of the Anglican Communion. Men within and without our borders are sometimes perplexed at our apparent inability to prevent the teaching and publication of that which is subversive of the Faith of the Church. This perplexity, and the despair which is born of it, sends more Anglicans to Rome than does any other cause. It is true that there are traitors to the Faith within the Church who, having ceased to believe her teaching, lack the moral uprightness or courage to withdraw from the exercise of her ministry. Yet those men will always be few. Those of Mr. Beeby's school of thought have never yet met the ethical issue. Challenged, as we have challenged some of their avowed advocates, to reconcile directly opposite statements, printed in parallel columns, with the demands of pure honor, they invariably decline the challenge. They are willing to discuss the Virgin Birth of our Lord, but not the issue of personal honor. And it is to that sense of honor that we must always appeal to safeguard the teaching of the Church. When it fails, it openly advertises the failure of the man to vindicate his honor. Until we lose our ideals, it will fail only in the cases of the few.

It is this wide gulf between honest preaching of the Faith professed in the Church's symbols, and its denial while continuing to profess those symbols, that must and will keep the body of the clergy from any apostasy of the Faith, notwithstanding the open and unpunished denial of its fundamental postulates by the few. On the one side lies honor, on the other side dishonor.

And the body of the clergy will have become radically changed if those who choose dishonor are not always the exception.

LAST week we completed the papers of the Bishop of Fond du Lac concerning the earnest desire of the Russian Church to enter into correspondence with relation to intercommunion with the American Church. To-day we are beginning a series of papers that come to us from the Most Rev. Mar Dionysius, Syrian Metropolitan of Malabar, written by his secretary by the direction of the Metropolitan, in which this Church is asked to enter into friendly communion with that ancient Church in southern India, the members of which are commonly known as "Christians of St. Thomas." The history, doctrines, and character of the Church in question will fully appear from these papers, and we shall withhold any comment upon them until the series, comprising six chapters, is completed.

In the meantime, a brief statement as to how this request for inter-communion comes to be preferred, will be of interest.

The native Church of Malabar is to be found in the extreme south of India. The native Church college at Kottayam has been largely instrumental in extending an English education to the Syrians, and particularly to their clergy. It has achieved a high educational standard and is recognized by the

(English) University of Madras. Its principal is the Rev. V. J. Givargese, who has frequently been in correspondence with ourselves, and whose enlightened mind has been a large factor in promoting education and spirituality among the Syrian clergy and people.

We of The Living Church took the opportunity, in one of our issues last fall, to express our sympathy and, we trust, that of American Churchmen in general, with the Syrian Church and with the splendid efforts now being made, especially by this Mar Dionysius Seminary at Kottayam, to raise that ancient branch out of the despondent condition into which it had fallen. The sympathy thus expressed touched a tender spot in the hearts of the native workers in that far-off land and in the Church with which we of the West have so little familiarity. The secretary of the Metropolitan, the Rev. E. M. Philip, wrote to convey "the warm thanks of the Metropolitan" for these words of sympathy, and, somewhat later, sent, at the direction of the Metropolitan, the papers now commenced, which will be published simultaneously in the London *Church Times*, that together they may reach the whole Anglican Communion. The unhappy experience which the Church of Malabar has had with the ultra-Protestant missionaries of the (English) Church Missionary Society is stated later in these papers, and the specifications that have been made to us, apart from what is contained in these papers, would be roundly condemned by Churchmen of all schools of thought in America. Without hastening the story that will be told briefly by the native writer, we may perhaps be pardoned for giving in advance the following quotation from Mr. Philip's private letter, sent on behalf of the Metropolitan:

"Hitherto the Protestant missionaries of the C. M. S., working in this country, represented in our eyes the whole Anglican Church. Their teachings and dealings are so vagrant and extreme that our people could not conceive the true Catholic aspect of your Church. Now, fortunately, the spread of English education has brought us in contact with The Living Church and *The Church Times*, as well as many of the theological works of High Church divines. These are removing the prejudices of our people to Christian reunion on Catholic principles.

"By the publication of these articles, the Metropolitan hopes to render a mite of help to the accomplishment of the desire of all Catholic Christians for the reunion of Christendom; to remove the prejudices which Anglican Churchmen might have entertained against the Syrian Church; to awaken the sympathy and support of Churchmen in America and England to the ancient and persecuted Church of Malabar; and, generally, to interest your readers."

There will be questions raised in these papers that will require very earnest and serious consideration. For the present, we only commend them to the careful and sympathetic attention of Churchmen at large, in the United States and in England. They, with the request for inter-communion between the two Churches of Malabar and America, are the result of our own brief words of sympathy. What better proof could we have of the wondrous effect upon the turbulent sea of Christendom, when Christians at large learn to be only kindly and sympathetic in spirit, one to another!

The Editor takes the liberty to append occasional footnotes explanatory of terms used or references made by the Syrian writer.

WE HAVE sometimes asked ourselves what idea our people can have of the priesthood, when so many of the clergy use the word so gingerly, and so few of the laity, at all. This critical questioning, of course, has no reference to those who are instructed in the doctrines of the Church; but in many parishes there is but little effort made to educate the laity, except in things pertaining to the moral life, as the same is regulated and determined by the standard of Christ.

Education in Christian ethics is admirable, and is in no way to be slighted; but, if we are true to our formularies and to the principle set forth in the preface to the Ordinal, some definite teaching ought to be given concerning the office and the power of the priests of the Church. We have always been taught that it is the priesthood that is the essential factor in the ministry, and that it is participation therein which gives, to those who are called, dignity in the sight of God, and ought to bring them honor among men.

We deprecate, therefore, the view which lays the chief stress upon the episcopate, and deems that the Bishops and the parishes are the permanent factors in the ecclesiastical divisions of the Church, called Dioceses. We can—we dare—do nothing without our fathers, the Bishops; but, after all, is it not true that their greatest glory lies not so much in their administrative power, as in the fact that they are the chief of the priests in the order of the Church of God?

We are sure that there are no priests in the Church who aspire to the places of those who claim to be both priests and Bishops in some of the Protestant denominations; yet are we not in danger of losing sight of what the priesthood means, when the priests and deacons are classed together, and made to sit in the same places in services and at functions? Canon XVIII. of Nicaea reads: "Let not the Deacons sit among the Presbyters, for that is contrary to canon and order." We are aware that time changes customs, and that no church edifice is now constructed with a Bema that will admit a throne for the Bishop and sedilia for the Presbyters; but how strange to the eyes of the faithful of the Apostolic Church would have been the sight of a group of priests and deacons worshipping in pews at the opening service of one of our diocesan conventions! Δ

THE deplorable views expressed by Professor C. A. Briggs before the New York Church Club, vindicate the prescience of those who protested against his ordination. Dr. Briggs was a Presbyterian minister, whose heretical views on the Holy Scriptures made it impossible for him to continue as a minister of that body, and he then applied and was received as a candidate for Holy Orders in the Diocese of New York and was ordained by the Bishop of that see. He now says that his ordination after many years of service in the Presbyterian ministry, was "a humiliation" to him. Why, then, did he submit to it? Was it not evident at the very outset from that fact alone that his point of view differed totally from that of the Church? That his position was a false one, which could only be a source of unhappiness to him within the Church, was maintained by orthodox Churchmen at the time, but without avail. The Standing Committee which recommended him and the Bishop who ordained him, took unenviable responsibility, especially when Churchmen in all quarters protested against the act. Have not events justified the protestors?

That Dr. Briggs is still wholly alien to the Church, though a priest sworn to maintain and uphold her doctrine, is a truth as unhappy for him, as for the Church at large.

GOD'S BOY.

Poor boy, he who knows not his God,
Who treads not the path the Master trod;
Who treads not there, because—not Thou
But Thy priest, O God, didst not show him how!

A boy's pure soul, but not full of light,
But left in the dark to fight the fight;
Baptized, and a precious lamb to Thee,
Sincere in his boyish simplicity,

And yet, O God, having knowledge, none,
Of Thee and Thy Church, unceasingly One.
Simple and trustful and full of love,
He knows Thee not; Thou art far above,

Not near, not present, not close—at least
To him, O dear Lord—and forgive Thy priest,
Because of sacraments, real and dear,
The knowledge has never reached his ear;

He has seen a service, plain and bare,
With naught to instruct him that God was there;
The pulpit—only a preacher's voice,
And nothing to help with that youthful choice.

What wonder, O man, although sincere,
Thou hast groped in the darkness year by year,
Till now, when thy life is formed and set,
No knowledge is found, and no peace, as yet!

Oh, cruel taunts of thy conscience, priest!
What of Baptism, Penance, and Holy Feast,
Of Unction, and Laying-on-of-Hands,
Hast thou taught? of Orders, and marriage bands?

Here's a soul adrift in Life's wide sea!
And fingers are pointed, in fault, at thee.
The faith of a boy, pure, simple, true,
Unformed, and the fault rests hard with you.

O God, we pray, let Thy Church awake,
And into Thy Fold these dear lambs take,
To mould and shape them in simple love,
And fit them to serve in Thy Courts above.

F. E. A.

MR. BEEBY RESIGNS

And Terminates the Scandal in the English Diocese of Worcester.

DEATH OF CANON DONALDSON.

Memorial to Sir John Stainer Unveiled at St. Paul's.

PROFESSOR COLLINS NOMINATED AS BISHOP OF GIBRALTAR.

The Educational Conflict.

LONDON, Dec. 22, 1903.

IN CONSEQUENCE of the strictures contained in the Bishop of Worcester's recent letter to the Rev. C. E. Beeby, vicar of Yardley Wood, Diocese of Worcester—which was given in your London Correspondence of last week—upon that beneficed clergyman holding office any longer as a priest in the Church of England, while at the same time rejecting the most sacred Catholic doctrine of the Virgin Birth of our Saviour Jesus Christ, the Rev. Mr. Beeby has now (I am thankful to note) resigned his living, and has addressed the following letter to his Right Rev. Father in God:

"YARDLEY WOOD VICARAGE (near Birmingham), Dec. 14, 1903.

"MY LORD:—In my letter to you, dated Nov. 9th, I wrote: 'If and when you publish your letter I shall have to consider the situation and duly weigh your opinion.' Your letter, now published not only in the *Diocesan Magazine*, but advertised in every religious and secular newspaper in the Kingdom, by your suggestion of want of honor on my part in remaining in office in the Church of England, places me in a position in the eyes of the clergy and the laity of the Diocese which I cannot tolerate, and my relations to your lordship are of so strained and painful a character that it is impossible for me to contemplate the longer continuance of them. I therefore have resolved, after most deliberate consideration, to resign my position, and I do now place my resignation in the hands of your lordship.

"I am, my lord, your lordship's obedient servant,

"CHARLES E. BEEBY.

"THE RIGHT REV. THE LORD BISHOP OF WORCESTER."

On all sides (writes the *Church Times'* Birmingham correspondent) one hears a sense of relief expressed at Mr. Beeby's decision. The *Guardian's* only regret is that he did not prevent a "painful scandal" by arriving at this decision some years ago.

In connection with the movement promoted last spring by the Rev. H. Russell Wakefield and other Moderate High Churchmen, and inaugurated by a Declaration of Clergy, it is now proposed to hold a Conference of Clergy at Keble College, Oxford, on Jan. 12th and 13th *prox.* The two subjects selected for discussion are these: (1) The Nature of the Promise of Obedience made by Priests at their Ordination; (2) The Relation of Particular or National Churches to the Catholic Church as a whole Corporate Body upon Earth. Papers have been promised by the Dean of Christ Church, Oxford, Dr. Bigg, also of Christ Church, the vicar of Leeds (Dr. Gibson), the Archdeacon of Dorset, the Rev. Darwell Stone, Librarian of the Pusey House, the Rev. Percy Dearmer, and the Rev. T. A. Lacey. Among others who hope to attend are Bishop Mylne (late of Bombay), the Archdeacon of Buckingham, the Warden of Keble, Oxford, the Principal of Cuddesdon Theological College, Canons Knox Little, Tetley, and Southwell, Prebendary Hoskyns, vicar of Brighton, the Rev. F. J. Beck, and the Rev. Anthony Deane, editor of *The Treasury.*

It may be recalled by your readers that on the 250th anniversary of the martyrdom of King Charles I., a committee, with the Bishop of Southwark as chairman, was formed for the purpose of restoring the now roofless, and otherwise deplorably ruined, ancient little parish church of Carisbrooke Castle, Isle of Wight—the dedication of which runs in old books as "St. Nicholas-in-the-Castle"—as a memorial to his canonized Majesty, the White King; the project being at once, and ever since then, warmly approved by the Princess Henry of Battenberg, as Governor of the Isle. It is only quite recently, however, that the committee have been able to proceed with their building operations. In the progress of the excavations, the original floor of the Church has been discovered about three feet below the present level, and the jambs of the door in the north wall have also been brought to light, showing an entrance of about three feet in width, with roll mouldings of (as is stated) the thirteenth century. Possibly, however, *per se,* this doorway may date from the succeeding century, as the roll moulding is more of a characteristic mark of the Decorated style than of the Early English.

The noteworthy sale last week of rare books at Messrs. Sotheby's auction rooms included a copy of the first edition of Oliver Goldsmith's *Vicar of Wakefield,* 1766, in the original binding—which fetched £55.

The *Church Times* notes from some second-hand bookseller's current list that the Rev. R. H. Froude's *Remains* (which famous publication connected with the early history of the Oxford Movement when it first came out in 1838 caused such a commotion in the then largely Protestantized English Church world) is now priced at 75*s.*, where as originally published at 45*s.*; mention being made of the fact, however, that this particular copy possesses an additional note of value in manuscript. In the same bookseller's list is a copy of the first edition of the Rev. Mr. Newman's *Apologia pro Vita Sua,* to the original price of which book, 14*s.*, 50 per cent. has been added. But the *Tracts for the Times* appear to be of less commercial value, as a Manchester bookseller advertizes a full set for so moderate a price as 18*s.*

Messrs. Mowbray will bring out, early in January, under the editorship of Provost Staley, an "Oxford Sermon Library," *i.e.,* a series of re-prints of the best sermons of the early Tractarian period. The Rev. John Henry Newman's *Sermons for the Festivals of the Christian Year* will form the initial volume, which will also contain a special introduction by the editor.

The following item of information is culled from the *Daily News'* "Religious World" department:

"Crises abound on every hand in these perilous times, but Evangelical Churchmen will regret to learn that *The Rock,* which is supposed to voice the policy of the Church Association, has been overtaken by a 'crisis,' and is appealing for assistance. As this paper has fought the anti-Roman [also Anglo-Catholic] fight for forty years, it is hoped that Protestants will rescue *The Rock,* as *The Pilot* was rescued by [whom this journal calls] High Churchmen."

The Archdeacon of Middlesex (Dr. Thornton) is now vacating the Archdeaconry through old age and infirmity, after a tenure of just a decade. As his successor the Bishop of London has appointed Prebendary Bevan, rector and Rural Dean of Chelsea, who is also one of his Lordship's Examining chaplains. In Churchmanship, I fear the new Archdeacon is an inveterate "Moderate."

In the removal from this transitory life of Canon Donaldson, at the age of 62, the Catholic Church in England in general, and the Cornish Church and Cathedral Chapter of Truro particularly, have lost the visible presence of one of the most generally accomplished and useful men among the clergy, certainly quite a unique figure among contemporary Cathedral dignitaries. The son of a London solicitor, of good Scottish stock, Augustus Blair Donaldson became a member of Oriel College, Oxford, where he graduated with honors. He was ordained priest in 1866, and after serving divers assistant curacies while also for a time being Organizing Secretary of the Additional Curates Society, he was appointed, in 1885, by the then Bishop of Truro (now of St. Andrew's, Scotland) to the stall of Canon and Precentor in Truro Cathedral. Besides regulating, with the sanction of the Dean (who is the Bishop) and Chapter, the music and ceremonial of the services of the Cathedral, and also exercising pastoral supervision over the choristers that passed under his care, the late Canon was more or less identified with the manifold organizations and activities of the Church throughout the Truro Diocese. He was also productive as an author, as his interesting book on *Five Great Oxford Leaders* attests, while in *The Bishopric of Truro,* only recently published, Canon Donaldson became the historian of the restored Cornish See. *Requiescat in pace!*

A memorial to Sir John Stainer has been erected in St. Paul's at the northeast end of the nave, and was dedicated on this last Ember Wednesday. It takes the form of a monument in Sicilian marble, with a figure of our Lord Jesus Christ surrounded by cherubims, while below in representation, is a head of the great Church musician, and at the foot the words, "In memory of Sir John Stainer, Organist of this Cathedral, 1872-1888." After Psalm xxiv. was chanted by the choir and clergy, Canon Scott Holland, who unveiled the memorial, delivered a brief *in memoriam* oration. John Stainer's memory, he said, is fragrant; we admired his gifts, and we loved the man. He himself was once a chorister at St. Paul's, then he passed to the post of organist and choirmaster at St. Mary Magdalene College, Oxford, and thence he was called here. The Dean and Chapter had determined to push to the utmost the full possi-

bilities of the Cathedral building, and to see whether it could not be used in the nave as well as in the choir.

"Stainer was given full freedom to bring this about, and was trusted gallantly by Dr. Liddon. The old school of music withdrew with dignity and honor, for the task which they and Sir John Goss, whose name will always be so revered here, had been set, was passed, and Stainer set to work to build it up anew. One of the most wonderful things about him was the strange rapidity with which he accomplished what was required. In the very first year the Passion music was sung, and great crowds gathered to hear it from every corner of the metropolis. The choir school was started, and the great voluntary choir that sings here on Sunday evenings, too. And then we know the way in which he threw himself into the worship of the place. How when men and women drew near in the quiet moment to the Altar, he would so reverently pour out his soul on that beautiful instrument, and so beautifully improvise upon his own hymn, 'Author of Life Divine.' We always knew that in any solemn moment, any emotion that was passing through us would not be lost by him; his pulse seemed to beat with ours; he seemed to be able to throw himself so fully into the worship of God. I remember, too, watching Stainer's face as they sang his beautiful 'Amen' at Mr. Gladstone's funeral, and thinking that a life is not lived in vain so long as those bars of music are sung at great national moments such as that. Whenever that 'Amen' is sung the spirit of Stainer will not be forgotten."

The trustees of the National Portrait Gallery, Trafalgar Square, have acquired by purchase what the *Times* calls an interesting portrait of Henry Purcell, the very famous Church musical composer of the reign of Charles II. The name of the painter is John Closterman.

The Archbishop of Canterbury has appointed the Rev. Professor Collins of the Chair of Ecclesiastical History in King's College, London, to succeed the late Dr. Sandford as Bishop over the Anglican chaplaincies in the southwestern and southern parts of the Continent, the title of which is "Bishop of Gibraltar." Now, it may be true that Professor Collins possesses considerable fitness for such a post, but it would be many pities should he allow himself to be consecrated to the episcopate while really having much more of a vocation for his present profession as an ecclesiastical historian and professor at King's. The case of the late Dr. Creighton, Bishop of London, is a memorable as well as melancholy one in point—of a man giving up exercising what was manifestly his only true vocation—that of an ecclesiastical historian and University don—in order to become a Bishop, merely on the advice of some of his friends who were on the Episcopal Bench.

The Primate has at last, it is highly gratifying to see, become disillusioned as to the prospects of Churchmen arriving at any legitimate compromise with political Protestant Dissenters on the Education question, and has (and boldly for his Grace) thrown down the gauntlet to men like Dr. Clifford and other furious agitators against any distinctive Christian teaching in our public elementary schools, whether belonging to the Church or State. Lord Ashcombe, as chairman of the Executive Church Defence and Instruction Committee, wrote to the Primate in reference to the "attack" now being directed by Protestant Dissenting organizations against Church schools and the administration of the "Education Acts" so far as these schools are concerned; and after stating what had already been done by the committee to inform the public mind against the gross misconceptions so sedulously fostered by the enemies of the Church, his Lordship concluded his letter by asking what, in the Primate's opinion, ought to be the attitude of Churchmen, and if an active policy is desirable, to what immediate purpose it should be directed. The Lord Archbishop, writing from Lambeth Palace, alludes at first to the false allegations and imputations now current, *e.g.*, that the "Education Acts" take the Board Schools from the people, and give them, roughly speaking, "to one section of the people, to the Anglican Church"; and says that one thing is certain—we must not employ such weapons as those which are wielded against us. Personally, his Grace would regard as preferable to holding public meetings a perfectly plain statement, either in writing or by word of mouth, "showing what were the conditions of the problem which had to be solved by whatever Government might have been in office, and what are, and what are not, the charges actually brought about by the recent legislation." Proceeding, he pointed out what has been done by both Church and State to grapple with the educational problem since the first Act was passed in 1870. As to the imputation that the Government Bill of 1902 was the outcome of a private arrangement between the Bishop and the Government of the day, it is absolutely without foundation; no single Bishop, to the best of the Primate's belief, knew the contents of the Bill until it was completed and about to be introduced. With reference to a further allegation against Church schools, viz., that the denominational teaching is paid for out of the rates, the answer is, of course, obvious, "that the value of the buildings greatly outweighs the cost of the denominational teaching, which is therefore practically paid for by the denomination to which the buildings belong." The Primate now sees that the formal publication of the scheme formulated by the federal organization representing political Protestant Dissent clears the air. Upon the provision for religious instruction in the trust deeds of Church schools Churchmen must stand firm: "If our trust deeds, which absolutely secure religious teaching are to be torn up, it must not be with our consent." In conclusion, in reference to the approaching County Council elections, his Grace says: "The introduction of a religious question into the electoral conflict is forced upon us unsought. While abstaining from every unfriendly word or unfair imputation against those who differ from us, we are bound to rally our forces and to stand firm."

Following close upon the publication of this noteworthy letter from the Primate to Lord Ashcombe, there has appeared a joint manifesto from the Bishops of London and Rochester to their fellow Churchmen in view of the election next March to the London County Council and the very grave educational issue to be involved therein. Churchmen, they say, cannot disguise from themselves that circumstances demand from them in self-defense some more direct action than usual. The Bishops would urge that Churchmen of all shades of politics should throw their strength, first, "into securing that in the choice of candidates by both parties men should be selected who, whatever their own views upon educational matters or upon the merits of the Act, will be ready to work it impartially and to do justice to all the interests concerned"; and, secondly, "that candidates on both sides shall be pressed to declare that they will not hamper themselves by pledges which commit them to a destructive policy with regard to denominational schools and teaching, and that they will fairly and impartially administer the Act." They add they have appointed a small Central Joint Committee to carry out this policy of self-defence, and they hope that in every electoral district a sub-committee will be formed to decide upon the particular steps best suited to each locality to defeat the attack made upon Church schools by political Protestant Dissent.

J. G. Hall.

THE VALUE OF A GOOD FORGETTORY.

THE late Bishop Wilmer of Alabama was accustomed to tell his younger clergy that the systems for cultivating a good and selective memory were valuable, but that, since the world is so constituted that unpleasant things are frequent and forgiveness a Christian duty, the thing a Christian man most needed was a good and robust forgettory. Many things are told a pastor which he ought to hear for the comfort of his people, and forget for his own; and all, clergy and laity, need to forget absolutely the unintentional evil done them by others and to remember only dimly and for the sake of warning, not of resentment, that evil done by others which was only partially intentional. This is a very wicked world, and yet it is quite true that the bulk of the evil in it is only done with a confused and partially evil intent.

The value of a good forgettory in public life is such that the man who allows his personal enmities to rule his public acts invites failure. In business he commands failure, not invites it. In domestic and private life this truth assumes proportions so enormous that that sad phrase, "I can forgive it but I can never forget it," has announced the wreck of more happiness than has any other one form of words. In religious life the crown and completion of all Christian joy lies in the fact that our Father, whose memory we think of as absolute, has said of repented and forgiven sin, that it shall not be mentioned, no, nor so much as remembered any more. Forgetfulness of certain things seems, therefore, a divine attribute; and no Christian character is complete without a carefully cultivated and robust forgettory for use along certain lines.

Z.

I HAVE FOUND by experience that though small favors may be acknowledged, and slight injuries atoned, there is no wretch so ungrateful as he whom you have most generously obliged; and no enemy so implacable as those who have done you the greatest wrong. —*Smollett, "Roderick Random."*

DR. BRIGGS ON CATHOLICITY.

Expounds his Views Before the Church Club of New York.

DR. GREER TO BE CONSECRATED JANUARY 26th.

Large Institutional Work of St. Bartholomew's Parish.

DANGEROUS FIRE AT TRANSFIGURATION RECTORY.

AT THE December meeting of the Church Club the topic, "How we may become more Catholic" was discussed. The Rev. Dr. Charles A. Briggs, who is on the staff of the Pro-Cathedral and is a professor in Union Seminary, opened the discussion with a paper in which the historic character of the Church formed the basis of his argument. His remedy for a lack of Catholicity was practically the recognition of Presbyterian and Lutheran orders. He said it had been a humiliation to him to be compelled to submit to re-ordination after having been a Presbyterian minister for years, and declared the act to be an affront to Presbyterianism which the Church has no right to make. Anglican orders hang upon but a slender thread for their apostolicity, and Pope Leo XIII. was right, in Dr. Briggs' opinion, when he declared such orders invalid in the making of a sacrificing priest. There is nothing in the Anglican ordination that partakes of a sacrament. There is nothing in Protestant Episcopal ordination that is not in Presbyterian and Lutheran ordination, and nothing to hinder one man being ordained in all of them, as perhaps a means toward the end of greater universality. He doubted not that, were Christian unity to depend upon it, all Protestant ministers would submit to ordination by the Church of Rome. The situation has changed since the sixteenth century. Why not recognize the fact and stop differing over dead issues?

The foregoing were the points of the paper. The argument began by defining Catholicity as having three essentials of apostolicity, universality, and holiness. The first Dr. Briggs considered as of least importance. The same defense which the English Archbishops put forth in reply to Pope Leo XIII., a defense which many Churchmen regard as weak, validates as well the Presbyterian and Lutheran orders. The speaker did not like Anglican complacency over the superiority of their orders. The death of Queen Mary, an act of God, made the Anglican Church Episcopal, and not the wisdom of its leaders. In universality the Roman Church is better intrenched, but even its judgment cannot be final to Greek and Protestant. Let the Pope limit himself to that which is really Catholic. The Church of England substituted a national Church for a papal one, and it is now in such throes of controversy as threaten its existence. Under the title of holiness the speaker drew a word picture of unity, when everybody recognized the orders of everybody else, and said the Church that is to come is to be that in which love most truly reigns. Professor Briggs expressed the wish that Protestant ordination had in it the sacrificial and sacramental character.

The consecration of the Rev. Dr. David H. Greer as Bishop Coadjutor of New York is to occur in St. Bartholomew's Church, Tuesday morning, Jan. 26th. The names of those who will have parts in the service have not been announced as yet. In the evening of the same day there will be a public meeting in St. Thomas' Church, at which Bishops Greer and Potter and others will make addresses, and on the following evening the Bishop Coadjutor will be the guest of the Church Club at its annual dinner.

The Year Book of St. Bartholomew's parish, just issued, has especial interest in that it contains the reports for the last year of the Rev. Dr. Greer's rectorate. In a brief preface, the rector contrasts conditions fifteen years ago, when the first Year Book was issued, and at the present time. There was then but one small Sunday school and practically none of the institutional work which had made the parish famous. There are now six Sunday schools with an enrollment of 1,902 scholars; and the institutional features include the Clinic, with a staff of fifty physicians and surgeons, which ministered last year to 13,000 patients; kindergartens, with three hundred scholars; the Employment Bureau, which last year found situations for 5,200 persons; the Loan Association, with loans amounting to $90,000 annually; and clubs, guilds, and classes, with members running into the hundreds. The Year Book contains reports of these and other activities, and a statement of the parish finances. From this last it appears that the total expenses of the parish last year were $208,556. These include about $90,000 for the maintenance of the parish house and $55,800 for the expenses of the parish church. The remainder went for Church, parochial, and general missions and benevolences.

The Rev. Dr. F. L. H. Pott, President of St. John's College, Shanghai, sails for China in a few days, after having spent a number of months in this country in the interest of his work. He has succeeded in raising sufficient funds for the erection of a new dormitory and administration building for the College, $16,000 having been secured in America and $12,000 from the Chinese and American friends in China. The new buildings will enable the College to accommodate 350 pupils, instead of 230, as at present, an enlargement that is much needed, for 170 boys were turned away last year for lack of room. Dr. Pott also hopes to secure $2,000 with which to purchase an organ for the college chapel, but this has not yet been achieved.

The calling of the Rev. Dr. L. W. Batten to the rectorate of Holy Trinity Church, Brooklyn, has given rise to some misunderstanding which members of his vestry ask to have explained. When it was first reported that the Holy Trinity vestry had invited Dr. Batten to the Brooklyn rectorate, Dr. Batten said that the invitation had not reached him and that he could hardly believe action had been taken. Some days afterward, however, the communication came from the Brooklyn vestry. For private reasons Dr. Batten declined the invitation and will remain as rector of St. Mark's parish, New York.

The Rev. Dr. George C. Houghton, rector of the Church of the Transfiguration, and Miss Houghton, his daughter, narrowly escaped death from a fire in the rectory the morning after New Year's day. The fire started about three o'clock in the morning and the firemen were summoned by an automatic alarm. The house was filled with smoke and the inmates had to be assisted to the street. The damage to the rectory is said not to exceed $2,000, and Dr. and Miss Houghton, although suffering from shock, are otherwise uninjured. The wife of Dr. Houghton died in 1902 and a memorial window for her has just been unveiled in the Church of the Transfiguration. The subject is a copy of Murillo's Madonna and Child, the original of which is in the Pitti Palace, in Florence.

The new rector of the Church of the Intercession, the Rev. Milo H. Gates, began his work there last Sunday. He comes from the rectorate of St. Stephen's Church, Cohasset, Mass., but is no stranger to New York, as he was assistant to the Rev. Dr. E. Winchester Donald in the Church of the Ascension. Mr. Gates was graduated from Amherst College and the General Theological Seminary, and was ordered deacon in 1889. He was advanced to the priesthood in 1890, Bishop Potter officiating in both cases.

A notable service was held in the morning of New Year's day in the Church of the Holy Communion (the Rev. Dr. Henry Mottet, rector). It is the intention of the rector to make the New Year's service an annual event in the church and to give it a character that will attract large numbers of hearers, although the location of the parish is in the heart of the retail dry goods district. Excellent music was a feature of the service, the parish choir being augmented by the young women of the St. Cecilia choir, a parish organization which sings at many of the special services. The rector preached the sermon.

GOD'S WAR against Satan must be carried on by the Church in the Name of Christ as the Head of the Body seated at the Right Hand of God. Missions are the exploits of this campaign, and this is the foundation of all missions work. Missions are not merely a philanthropic agency for the benefit of individual men. They are the essential and necessary outcome of the Divine character of the Church, inasmuch as she is the extension of Christ's glorified Body. That Body extends itself not merely by lapse of time and the increase of populations, but by the warfare of Divine Life operating with a redemptive claim while Satan still seeks to hold mankind under his dominion. Satan was bound when Christ personally descended into hell, but he was still able to "go about seeking whom he might devour." Him, therefore, we must "resist, steadfast in the faith." The vigor of the Church consists in the prosecution of this redemptive warfare against Satan. We must claim the nations of the world from his grasp that they may "become the Kingdom of our Lord, and of His Christ." The necessary duty of Missions is imposed upon the Church by Christ Himself for this very reason of asserting His sovereignty over the world.—*Rev. R. M. Benson.*

A CHRISTIAN, said Hare, in his *Guesses at Truth*, is God Almighty's gentleman.

THE COUNT OF CHURCH ATTENDANCE IN NEW YORK.

By Eugene M. Camp.

THE recent count of Church attendance on Manhattan Island, New York City, brought to light several pieces of information beside the numbers present at the services. All of this information is interesting, and much of it is valuable.

Those in charge of religious services declare themselves compelled to provide expensive music, for the reputation of their churches and the holding of the people. Of certain churches at this time, especially those that provide a ritual more or less elaborate, it is said they attract congregations, as churches which adhere to plainer services do not. The count of attendance on Manhattan Island showed that churches which offer expensive music, provide an æsthetic ritual, and maintain high-salaried preachers, are no better attended in proportion to their membership and seating capacity than churches which depend on their congregations to sing service and hymns, provide nothing that can be called a ritual, and afford preachers mere living stipends. Indeed, not a few churches located on fashionable avenues, staggering under heavy expenditures, made poorer showings than churches located on river fronts. The count seems to prove that if people attend public worship at all, they attend to worship God, and not to be entertained.

The remark is often heard that Roman Catholics go to church as Protestants do not. The inquiry is often put forth, What is there in the Roman Catholic Church that is not in the Protestant Churches, to cause adherents to be so faithful in attendance?

The Manhattan Island count suggests that the phenomena may be racial. The Roman Catholic Church in America is Irish. The Irish attend religious services. But in Manhattan borough many Roman churches have masses for German members. Counts of attendance at these masses were like counts of attendance at many Protestant churches. In the Italian quarter the children are at mass; the parents are not. In Pole, Hun, Slav, Greek, and other Continental Catholic churches, the crowds were absent. Below Fourteenth Street are to be found the Continental Catholics. There are, including some Irish, 179,000 of them. But 101,000 were not at public worship, and a very large proportion of the 78,000 who were in attendance were children under fifteen years of age.

If it is desirable to get people inside of consecrated buildings once in a while, there to pray God's forgiveness of their sins, to praise Him for His mercies, and to hear admonition from men whom the Church sets apart to teach and to preach, then it is the small and not the great, the little and not the big, church, that fulfils the mission. There are 71 churches on Manhattan Island that call themselves by almost as many names, and there are 51 Methodist Episcopal churches. In both the miscellaneous and the Methodist ranks there are a very few splendid foundations. For the most part, however, they have small properties and are unable to provide anything save the simple Gospel. Very many of the miscellaneous list worship in halls and parlors. The miscellaneous bodies average 221 members each, and the Methodist 263 each. These 122 churches got 20 per cent. more people to their Sunday services than they claim to have members. And they were the only churches, barring a few in which exceptional conditions prevail, to do so.

On Manhattan Island there are 52 Presbyterian churches, and they average 438 members each. Not a few of them are famous, they attract strangers, they have beautiful buildings, they provide excellent music, and they have high-salaried preachers. Yet attendance upon their Sunday services was not as great by 3,163 as their combined memberships. There are 73 Protestant Episcopal churches, and they include some of the finest religious foundations in America. Their average membership is 677, and their combined attendance failed to reach that membership by 10,105. Roman Catholic churches exceed in cost and magnificence of ritual everything else. There are 85 such churches and their average membership is 6,000. True, this membership is rather loosely construed, when compared with the Protestant method of reckoning. Irish, as most are, and church attendants as they are, the Roman Catholic attendance failed to equal membership by 222,476. Finally, if it be said that it is not possible to furnish many small churches because of the cost of land and buildings, the reply can be given, based on data easily obtained, that the new member costs from twenty to two hundred per cent. more when secured in one of the splendid Presbyterian or Episcopal churches than when secured in a Methodist, or in one of the miscellaneous list of churches.

The fashionable city church is proverbially cold. The working man and the stranger, it is said, are not always welcome. Enumerators visited every church on Manhattan Island, the great and the small. And not one act of discourtesy was met with. Instead, polite but not overdone cordiality was shown on every hand. Often enumerators were not attired in their Sunday clothes, but invariably they were offered the best seats that remained. With few exceptions, the richer the congregation, the finer the church, and the more famous the preacher, the more ideal the welcome.

The beautiful custom of taking children into family pews was found oftenest observed in Presbyterian and Methodist churches, and fewest in Lutheran and Episcopal churches. Children were found in Roman churches in large numbers, but usually at masses expressly for them, no adults attending, or else they were sitting alone, although parents were present at the same service.

Enumerators began at six o'clock to count worshippers at masses in Roman churches. Toward ten o'clock they turned their attention to Protestant churches. As they came in front of one of the latter, doors barred and windows closed, they were startled by the contrast with the Roman church, which they had seen filled again and again. Why permit this valuable property to stand idle so many hours on Sunday morning? Across the street, perhaps, another Christian congregation struggled to pay for land and building. Why not permit it to use this plant, already equipped, at hours when the owners did not care to use it? Railroad managers find that express trains, introduced anew into the schedule, create their own patronage, without drawing from patronage already enjoyed by the old expresses. Might not another preacher, at another hour, even if under the same control, attract another congregation, without detriment to the size of the old one?

The greater religious consecration of the woman was shown in several ways. Later masses in Roman churches had larger proportions of men than earlier ones, and the seat sellers charged higher prices, saying that if men would lie abed on Sunday mornings they must give more when and if they come. Move from here to those places where a good sermon was certain to be heard, and the proportion of men increases as you go. When it is known that Dr. Parkhurst will preach, the men outnumber the women. When it is known that he will not preach, the women outnumber the men. On one Sunday morning, at half-past eleven, there were more men in the Madison Square Branch Post Office, unlocking letter boxes, than were in Calvary Episcopal and Fourth Avenue Presbyterian churches, both near by, put together.

A plant on Manhattan Island's East Side is a dangerous venture. There are many such and more are building. Yet populations are changing and properties there, some of them among the most expensive in the borough, are in danger of being left without congregations. The Jews in Manhattan number 430,000. They are increasing in numbers, and they carry everything before them. Successive migrations occur, not always Jew, each set of dwellers a little less religious than the last. Roman and Protestant churches suffer alike. Millions of dollars are invested, not a little of it absurdly unproductive.

Roman Catholics taunt Protestants with having abandoned the field below Fourteenth Street. Protestants might reply that Roman Catholics have not entered fields in the centre of the island. Roman and Protestant churches are in districts where reside people who will attend them.

The number of churches on Manhattan Island is 451, of which 366 are Protestant and 85 Roman Catholic. The Protestant membership is 153,380. This is actual communicant numbers. The Federation of Churches gets a Protestant population by multiplying this number by 3½. The count showed an attendance equal to 90 per cent. of membership to be in the Protestant churches, all services, all day. No allowance was made for strangers, and none for those who attend twice. The former cannot be estimated with anything like accuracy, and the latter is variously put at from fifteen to thirty per cent. The Roman Catholic population is 511,500, and 289,029 persons attended their services. The population of Manhattan Island at this time is reliably estimated at 2,007,350. The total Sunday attendance upon the 451 churches was 427,135, or a trifle above 25 per cent.

Mercy, misericordia, does not in the least mean forgiveness of sins, but pity of sorrows.—*John Ruskin.*

The Syrian Church of Malabar.

By E. M. PHILIP, Secretary to the Most Rev. Mar Dionysius, Syrian Metropolitan of Malabar.

Written under the direction of the Most Rev., the Metropolitan.

I.

I BELIEVE some accounts of the ancient Syrian Church of South India will be interesting to your American readers, many of whom are probably unaware of even the existence of a national Church in India, tracing her origin to the Apostolic age. Our tradition, corroborated, as it is, by a phalanx of evidence from the third, nay, even from the second century, assigns the origin of this Church to St. Thomas, one of the twelve Apostles. It is believed that the Apostle landed at Cranganore on the Malabar coast in A.D. 52; and preaching the glad tidings of salvation through the length and breadth of the country, founded seven churches, most of which remain to this day as monuments of his missionary zeal and enterprise. Among the first converts were several families of Brahmins, four of whom were ordained elders. Leaving the Church in charge of these, the Apostle went to the opposite coast and died a martyr at Mylapore.

The infant Church of St. Thomas continued to flourish under the ministry of these elders, but on their death she began to have a retrograde movement, due, it is said, to the absence of Bishops authorized to confer orders. The distressed Christians were, however, relieved from utter destruction by Pantœnus, an Alexandrian missionary who visited this coast in the second century. In the next century, the Church of Malabar was again on the verge of annihilation. Manikavasakar, a Hindu fanatic, in his eagerness to check the progress of Buddhism and other non-Hindu religions, thundered persecutions against the Church, so that, while nominal Christians purchased protection by the surrender of their faith, a very large number of true believers laid down their lives for their Lord and Master. But out of these clouds, the Church soon emerged triumphantly. The descendants of the apostates still exist under the name Manigramakars, professing a sort of Hinduism coupled with certain Christian traditions.

The Church that survived this persecution was afterwards confirmed in the Faith by a Syrian colony, consisting of a Bishop, priests, and many families of Christians, conducted to this country by a merchant named Thomas of Cana, in A.D. 345. The then ruler of Malabar, who had extensive foreign trade at Cranganore, welcomed the visitors from commercial speculations, and honored them with gifts of lands to reside upon and grants of social privileges peculiar to high caste Hindus. The great deeds were executed on copper plates, still preserved. The native Christians also welcomed the colony, acknowledged the authority of the Bishop, and adopted the Syrian liturgy and rituals; and, consequently, the whole Christian community of Malabar was thenceforth called Syrians. From this period, the Malabar Church depended upon the See of Seleucia, and through it, upon that of Antioch, of which Seleucia was then a deputy, for the consecration of her Bishops, as well as for her liturgy and forms of worship. When the Catholics of Seleucia adopted Nestorianism in the fifth century, and the Patriarch of Antioch Jacobitism in the next, Bishops representing both these Sees used to visit Malabar occasionally and influence the creed and doctrines of the local Church; and hence both sects had now and then their respective supporters in Malabar.

The next important point in the history of the Syrian community is their social advancement. It is believed that they reached the zenith of their prosperity in the tenth century, so much so that they set up an independent kingdom at Diampre, under a King of their own. But the last ruler of this dynasty having died extinct, his territories were taken possession of by the Rajah of Cochin; and the Syrian Christians had to submit themselves to the sovereignty of the various Hindu rulers of the country. Though from this period, the Syrian community began to sink in importance, they did not entirely lose their social prestige. They were characterized by honesty and uprightness in their every-day dealings. They were, moreover, knit into a compact and homogeneous body, in strict subordination to their religious supervisors. Hence they were a formidable power for offense and defense. The circumstances of the time were also favorable for the display of their special characteristics. That portion of the country now comprised within the states of Travancore and Cochin, was originally cut up into numerous petty principalities under independent rulers. The Syrians, though scattered throughout these principalities, were united under one leader, viz., the Bishop, at whose bidding they were ready for everything. Consequently, Hindu chiefs often courted their friendship. Rulers who had not got Syrians as their subjects, invited them to settle in their dominions, and induced them to accept the invitations by holding out various attractions, such as offers of lands free of tax or on favorable tenures, and of money to erect and endow churches. Still, in a country where life and property were insecure, oppressions of a secular nature were not uncommon. Politically, the Syrians were subject to heathen Rajahs, who indulged in sensuality and self-aggrandizement; socially, they were in close touch with the religion of their neighbors, which encouraged idolatry and wickedness of the worst type; and in respect of their own religion, they were so isolated from the rest of Christendom that chances of their revival were few and far between. Hence the very existence of the Syrian Church surviving the adverse vicissitudes of so many centuries is itself admirable; and nothing short of a miracle could enable her successfully to maintain, as she actually did, the main principles of Christian doctrine unimpaired all along these dark ages; and we must, therefore, presume that her divine Master

STUDENTS IN MINOR ORDERS, WITH PROFESSORS, THEOLOGICAL SEMINARY OF THE SYRIAN CHURCH, KOTTAYAM, SOUTH INDIA.

protected her by His special Providence, in order that she may continue forever as "a bright monument of the Christian Truth in the midst of the darkest scenes of idolatry and wickedness."

Such was the state of the Syrian Church when she was visited by the Portuguese in the fifteenth century. To the Syrian community the presence of an European power, bearing the name of Christ and preaching the theory of Christian brotherhood, meant deliverance from Hindu oppression. But, unfortunately, the emissaries of Rome availed the opportunity to impose Roman Catholicism upon this innocent community. When conciliatory measures failed, they set watches in all foreign ports to prevent the arrival of Bishops from Syria. Those prelates who happened to fall into their hands were arrested and either banished to Europe or disposed of in the Inquisition at Goa. Having thus reduced the Syrian Church to the position of a widow, Menezies, Archbishop of Goa, visited Malabar and assumed charge of this Diocese. With the support of the Portuguese authorities and native rulers, who were invariably at the beck and call of the former, Archbishop Menezies convened the celebrated Synod of Diamper in 1599, and there formally converted the whole Diocese into the Roman faith. But the most disgraceful action of the Archbishop, which associates his name with that of Caliph Omar, was his destruction of all the ancient books and manuscripts of the Syrian Church—an action which deprived this Church of all vestiges of her ancient liturgy, history, and traditions.

For half a century, the Syrians remained outwardly in subjection to Jesuit Bishops, but secretly they were corresponding with Antioch for Bishops. One was sent in 1653, and though he travelled in disguise, he could not escape from being arrested by the keen detectors of Rome, who brought him in chains to Cochin to be carried thence to the Inquisition at Goa. The report of his presence, so near their residence, aroused the dormant zeal and enthusiasm of the native Christians to such an extent, that when the attempt to release the Bishop failed, they took a solemn oath that they would no longer acknowledge the emissaries of Rome. Thus they threw off the Roman yoke and resumed their ancient independence and creed, under the leadership of their Archdeacon, whom they consecrated as a temporary Bishop, though without canonical imposition of hands. One portion of the community, however, reverted to the Roman communion, lest they should be deprived of the benefits of the Church by following a self-constituted Bishop, but the major portion remained faithful to the Archdeacon and sought to remedy the defect of his dignity by getting down a delegate from Antioch. At last their earnest endeavors were rewarded in 1665 by the arrival of Mar Gregorius, Metropolitan of Jerusalem, under the orders of the Patriarch of Antioch. The Archdeacon was formally re-consecrated under the title Mar Thoma, and the Church of Malabar was reëstablished in allegiance to the See of Antioch.

Ever since this period, the non-Roman Church of Malabar, generally designated "The Jacobite Syrian Church," or, shortly, "The Syrian Church," has been under the rule of successive native Bishops who were, for the most part, consecrated under the orders of the Jacobite Patriarch of Antioch. In 1806 and 1808, the Syrian Church was visited by two English chaplains, Dr. Kerr and Dr. Buchanan. Both of them have left behind very complimentary remarks on the personal character and intelligence of the then Metropolitan, Mar Dionysius I., as well as on the doctrines and rituals of the Church. Under the guidance of this Metron, the four Gospels were first translated from the Syriac into the vernacular Malayalam and were got printed by Dr. Buchanan in Bombay. It was also this Bishop who invested a sum of 3,000 star pagodas, equivalent to Rs. 10,500* in the British Government Treasury, as an endowment for the education of the clergy of his Church.

Though Dionysius I. was the first investor of an endowment for educational purposes, the credit of bringing his design into practice belongs to one of his successors, Dionysius II. With the help of Colonel Munro, then British "Resident"† of Travancore and Cochin, he constructed the old Syrian College at Kottayam, and opened it as an educational institution in 1815. It soon became the seat of higher education in Malabar. The circumstances which led to the development and the subsequent downfall of this institution are very interesting, and will be noticed in one of my future articles.

(*To be continued.*)

* The Star Pagoda is a gold coin of the value of about, $1.70; the Rupee [Rs.=Rupees] a silver coin now worth only about 30 cents, but at that time nearly or quite double that amount.

† The Resident is the official British representation in the Indian states of Travancore and Cochin.

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Church Sunday-School Lessons, Advent 1903, to Whitsunday, 1904.

GENERAL TITLE OF LESSONS: "THE CHURCH OF THE APOSTOLIC DAYS." PART I.

DATE—1903-4.	SUBJECTS OF LESSONS.	SCRIPTURE LESSON.	TEXT TO BE LEARNED	CATECHISM TO BE LEARNED.
Nov. 29, 1st S. in Advent.	The Church in the Upper Room.	Acts 1 : 12-26.	Eph. 2 : 20.	Questions I and II. The Christian Name.
Dec. 6, 2d S. in Advent.	Searching the Holy Scriptures. (Bible Sunday.)	Acts 17 : 1-12.	II. Tim. 3 : 15.	III. Vows.
Dec. 13, 3d S. in Advent.	Membership in the Early Church (Baptism).	Acts 2 : 37-47.	S. John 17 :20, 21.	IV. Obligations.
Dec. 20, 4th S. in Advent.	Healing through the Name of Jesus Christ.	Acts 3 : 1-16.	S. Matt. 10 : 8.	V. Belief.
Dec. 27, 1st aft. Christmas	Jesus Christ the Gift of God to All Nations.	Acts 3 : 18-26.	S. John 3 : 16.	VI. Summary.
Jan. 3, 2d aft. Christmas	Salvation in the Name of Jesus Christ.	Acts 4 : 1-14.	Acts 4 : 12.	REVIEW.
Jan. 10, 1st aft. Epiphany	"Signs and Wonders—by the Name of Thy Holy Child Jesus."	Acts 4 : 23-37.	Isa. 60 : 3.	VII and VIII. First Two Commandments.
Jan. 17, 2d aft. Epiphany	Teaching and Preaching Jesus Christ (Missions).	Acts 5 : 29-42.	S. Mark 16 : 15.	3d and 4th Commandments.
Jan. 24, 3d aft. Epiphany	The Order of Deacons (Ordination).	Acts 6 : 1-7.	I. Tim. 3 : 13.	5th, 6th, 7th and 8th Commandments.
Jan. 31, Septuagesima.	S. Stephen the First Christian Martyr	Acts 6 :8-15, 7 :54-60	Acts 7 : 59.	9th and 10th Commandments.
Feb. 7, Sexagesima.	The Ch. in Samaria (Confirmation).	Acts 8 : 1-8, 14-17.	Heb. 6 : 1, 2.	IX. "Chiefly Learn."
Feb. 14, Quinquagesima.	S. Philip and the Ethiopian Convert.	Acts 8 : 26-40.	Rom. 10 : 9.	X. Duty Towards God.
Feb. 21, 1st Sun. in Lent.	The Conversion of St. Paul.	Acts 9 : 1-20.	Joel 2 : 13.	XI. Duty Towards Thy Neighbor.
Feb. 28, 2d Sun. in Lent.	Prayers and Alms of Cornelius the Gentile.	Acts 10 : 1-8, 34-48.	I. Chron. 29 : 13.	REVIEW.
March 6, 3d Sun. in Lent.	"Called Christians first at Antioch."	Acts 11 : 19-30.	I. Peter 4 : 16.	XII. Lord's Prayer.
March 13, 4th Sun. in Lent	The Deliverance of St. Peter (Intercessory Prayer).	Acts 12 : 1-17.	Ps. 34 : 7.	XIII. What Desirest Thou?
March 20, 5th Sun. in Lent	Preparation for Missionary Work.	Acts 13 : 1-5 ; 14-26	II. Cor. 10 : 4.	XIV. How many Sacraments?
March 27, 6th Sun. in Lent	The Progress of the Kingdom and the Triumph of the King.	S. Matt. 21 : 1-11.	S. Matt. 21 : 9.	XV. Word "Sacrament."
April 3, Easter Day.	The Risen Christ.	S. Mark 16 : 1-8.	I. Cor. 15 : 20.	XVI. "Parts."
April 10, 1st S. aft. Easter	S. Paul Preaches Jesus and the Resurrection.	Acts 17 : 15-34.	I. Cor. 15 : 14.	XVII and XVIII. Visible Sign, Inward Grace.
April 17, 2d S. aft. Easter	S. Paul at Corinth.	Acts 18 : 1-17.	I. Cor. 2 : 2.	XIX and XX. Requirements. Infant Baptism.
April 24, 3d S. aft. Easter	The Church at Thessalonica.	I. Thess. 1 : 1-10.	I. Thess. 1 : 6, 7.	XXI. Lord's Supper.
May 1, 4th S. aft. Easter	Collection for Poor Saints (Communion Alms).	II. Cor. 8 : 1-13 ; 9 : 1-7.	Gal. 6 : 10.	XXII and XXIII. Outward Part, Inward Grace.
May 8, 5th S. aft. Easter	The Ascension.	Acts 1 : 1-12.	Heb. 4 : 14- 16.	XXIV. Benefits.
May 15, S. aft. Ascension	The Descent of the Holy Spirit.	Acts 2 : 1-11.	S. John 16 : 17.	XXV. Requirements.
May 22, Whitsunday.	The Work of the Holy Spirit in our Hearts.	S. John 14 : 15-31.	Gal. 4 : 6.	REVIEW.

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HERBERT SPENCER.

By the Rev. Frank Hagar Bigelow, L.H.D.

MR. HERBERT SPENCER, who died in Brighton, England, on Dec. 8th, 1903, was born at Derby, 1820. His education was received from private instructors, and he never chose to attend the university. His youthful interests were in the study of natural history, mathematics, original research, and engineering. At the age of 22 he began his literary career as writer and editor of journals. His first great work was in 1850, on *Social Statics,* and this was followed by a succession of masterly books and essays, ending, in 1902, only in consequence of the feebleness of advancing years. His most important works are *The Principles of Psychology,* 1855, and his system of *Synthetic Philosophy,* which appeared in successive parts conforming to one general plan, first elaborated about 1860. Thus, the *First Principles* appeared in 1862. (The first section, on their application to Inorganic Nature, was never written, because something had to be neglected in the vast field of research opened to him); the second section, on *The Principles of Biology,* was published in 1867; the third section, on *The Principles of Psychology,* in 1872; the fourth section, on *The Principles of Sociology,* at various times from 1876 to 1895; and the fifth section, on *The Principles of Ethics,* from 1879 to 1893. The encyclopædic character of these works constructed through half a century to expound a very few central ideas, command the admiration of all students as an example of well sustained and intelligently directed human effort to advance scientific knowledge. This is heightened by the fact that he struggled with inferior health much of his life, and worked under considerable physical disadvantages. His labor on the *Principles of Psychology,* which was written in eleven months, ruined his vitality, so that he was subjected to insomnia and nervousness, from which he sought escape by frequent trips from London into the country. He was never married, lived like a literary ascetic, as was necessary in order to conserve his powers, relieved chiefly by social life at the Athenæum Club, and among a very small circle of personal friends. His last years were spent at Brighton waiting calmly for the end, though despondent and inclined to morbidness. He spent hours watching the endless roll of the ocean, as seen from his window, contemplating the everlasting problems he so valiantly sought to understand. His philosophy was his only religion, and his heart became sad as his energies flagged, though not cynical or embittered. His life and his death were passed in profound doubt that a man can know the deeper things of God.

Spencer has been called a philosopher, but it has been questioned whether that is really a true description of him, because he did not like abstract thought, and because his endeavor to get on without it greatly crippled his work. Nor was he strictly a scientist, since he never added to the domain of knowledge by first hand research of importance. A great thinker he really was, in the sense that he classified an encyclopædic mass of knowledge about one or two central thoughts, namely, the unity of law and the evolution of all things by a process of law. The starting point of all philosophy is an attempt to account for the existence of matter in motion, that is, the inorganic world, and mind in coöperation with matter, that is, the organic world. He sought to prove that mind is merely a higher form of matter, a better machine, and, therefore, he was a materialist, holding that apart from matter there can be no soul, no spirit, no God. Behind matter and motion there is something which Spencer calls Force, and which he regards as an absolutely unknowable entity. Things, therefore, divide into two parts, those which are knowable and those which are unknowable. His philosophy has done unnecessary harm by his assertion that the ultimate things are unknowable, and not simply unknown, which would have been more scientific. Since what is called mind is, according to Spencer, an acquired result of transmitted experiences, it follows that the concepts of time, space, cause, love, joy, pity, are material, objective growths, like grass and trees. But it has been proven over and over again by Kant, Hegel and many others, that all relative knowledge ends in contradiction, and that time, space, cause, are the modes by which the mind works, and are not the mind itself. Back of all these are other ultimates, things-in-themselves, noumena, fundamental essences, of which there are manifestations, in the world and in man, of which we do not know the exact truth, but of which we do have enough knowledge to affirm that they exist, and are behind the entire sensible universe of nature, and behind the operations of mind. The will is not a thing of length, breadth, and thickness, nor is thought to be measured by a rule of thumb. Consciousness and conscience transcend the forms of matter.

Spencer holds his thesis to one side of the truth and wilfully abstains from looking to the other side. He emphasizes some types of truth and ignores others, and shuns the entire vast field of philosophy summed up as Idealism, which has always commanded the respect of the ablest students in all ages. Spencer limited himself to knowing only those things of which he could form a picture in his mind; the sun, the moon, the star; yet he never could image his will, his thinking, his affection, and thus he spent his entire life using those things which his philosophy rejected as untrue. He had no trouble, in order to make good his point, in leaping over mighty chasms in his array of facts. Evolution as a doctrine, if it means development by growth, was taught by Aristotle, by Plato, and by nearly all the great thinkers down to Hegel, and was no invention of Spencer's. He did labor to find traces of it everywhere, and to show that the universe was built from nebulous masses up to the finest mind, by its application. In the realm of the knowable, in the field of the science of material facts, he sought his data and classified them on this plan. He was a classifier of facts according to the law of evolution, and not a scientist nor a philosopher in the best sense. His chain of evidence has, in reality, many broken links. Thus, the connection between the Unknowable power and matter in motion is an absolute mystery to science; the laws of matter are to some extent understood, but the forces behind the laws of Nature are as yet beyond every intelligible conjecture; the relation between matter in motion and the forces of the mind, will, consciousness, thought, which have no single attribute in common with matter, is the hopeless puzzle of metaphysics. In the realm of life, in biology, psychology, sociology, and ethics, there are facts which up to this time refuse to be classified upon this simple law of development. Attempts to expound the theory of evolution have resulted rather in a plausible arrangement or gradation of things, differing slightly from each other, in an orderly sequence, rather than in any successful demonstration that the inner essence transforms itself along such a line of growth. The theory has been damaged in several ways: (1) There is proof that the senses do not correctly report to us about this essence, call it life, thought, consciousness, or organic growth, and that it really transcends its material body. (2) *Weissmann* showed that acquired traits are not regularly transmitted, and that mind is not simply the sum of the acquired experiences of one's ancestors. (3) *Gruppe* indicated that the historical evidence is against Spencer's theory that religion began in ancestor worship, with its fetishism in the return of ancestral spirits to material objects. (4) *Westermarck* contested his ground of society and ethics, as the sequence of marriage relations ending in monogamy. (5) *Ward* demonstrated the point that, so far from proving from his array of facts that mind is the result of material transformations, it is easier to prove that matter is evolved from mind, as is the common doctrine of idealism.

Religion, in the sense of a divine revelation, was excluded from Spencer's theory of evolution. Religion, like engineering, like art, or any civilizing process, was to him merely one form of man's experience in saving his life by the survival of the fittest in the struggle for existence. A personal immortality is a speculative dream, and the common incentives to holy living, and the redemption from sin by divine assistance, have only poetic significance.

With all this to be said against Spencer's materialism, the fact remains that no modern thinker retains so large a company of distinguished and able followers. His conquest of the modern scientific world is phenomenal, and it is a fact that must be reckoned with seriously. Spencer's thought, and other critical and historical studies, have made greater inroads upon the domain of the Church than any other two such forces. The reason for this is very plain. Scientific men are committed by theory, and by the necessity of their daily lives, to a conservative account of bare facts. Beyond them they cannot go, and above them they will not speculate. As far as facts carry them, it is safe to advance; beyond that point man must wait for the future to unfold the truth. That is a canon of solid power which will increasingly dominate mankind in all departments of knowledge.

The Church has been given to speculative thought, and as the result, men have been required to believe all sorts of contradictory ideas, as comparative history demonstrates. Man's soul

and man's destiny have their rights, but no one has been empowered to go beyond certain limits in stating what they are. This is Spencer's real contribution to modern philosophy, and it is fundamental.

Helps on the Sunday School Lessons

Joint Diocesan Series.

Subject—"*The Church of the Apostolic Days.* Part I.

By the Rev. ELMER E. LOFSTROM.

TEACHING AND PREACHING JESUS—MISSIONS.

FOR THE SECOND SUNDAY AFTER EPIPHANY.

Catechism: Third and Fourth Commandments. Text: St. Mark xvi. 15. Scripture: Acts v. 29-42.

TO-DAY'S lesson is the logical result which follows from two former lessons. If it be true, as we have seen that it is, that salvation comes to mankind only in the name of Jesus Christ and that He was the gift of God to all nations, then it is an irresistible conclusion that it is the duty of those who have come to the knowledge of that salvation to make it known to those who have not, so that they, too, may know and obey Him.

The Second Sunday after the Epiphany is the appointed "Missionary Day for Sunday Schools." In most of our schools there will be a special missionary service; this lesson is very appropriately selected to fit in with the proper observance of the day. At the same time it follows out the course of the narrative we have been studying. The first persecution came to nothing, St. Peter and St. John having been released after threats and warnings not to continue their work. The Apostles refused to promise this, and their work continued even more successfully than before. Their greatest success was among "the people." The rulers and officials were so jealous of their success that none of them dared to accept the new Gospel (v. 13). The picture now given us shows Jerusalem "filled" with this new doctrine (v. 28) and the people much wrought up over the signs and wonders which had been done (vv. 15, 16, 26). *The second persecution* comes as a result of this great popularity and the jealousy of the rulers. This time all the Apostles were arrested and brought before the Sanhedrim. The miraculous deliverance out of prison by the angel, the Apostles brought from the temple "without violence," the boldness of the answer of the Apostles, even accusing their accusers (v. 30), gives us the desired impression that it was a victory rather than a defeat for the Apostles. We are shown that when God is working with His disciples, there can be no failure, no matter what may be the seeming course of events. Beaten with the three-lashed whip with thirteen strokes (the common penalty being forty stripes save one) they nevertheless go out *rejoicing* (v. 41 and see St. Matt. v. 11, 12). This truth is further emphasized by the words of Gamaliel, which while not inspired and not altogether wise as a basis of action if carried to their logical result, yet show that he recognizes the fact that it is useless to try to work against God. Error may seem to triumph for a time. Truth may be crushed to earth. But time and patience will show whether the tree is rooted in God the source of all life and truth, or not. We may accept Gamaliel's point of view in so far as it assures us that whether we work for or against God's cause, that cause will ultimately triumph in either case. And when we know we are working along the lines of God's revealed will, we may be sure of victory sooner or later. This applies to-day especially to the work of the Church which, as the Apostles here declared, is God's own work in which they are privileged to share (v. 32).

The Apostles continued to teach and preach Jesus Christ in spite of the command of the Sanhedrim, because they felt that they must obey God rather than men. From this it is evident that *there is no higher duty for the Church than the missionary work—to teach and preach Jesus Christ.* It is sometimes called "Church Extension" instead of missionary work, for missionary work, whether at home or in foreign lands, means the extension of the Church by the Baptism of those who accept the message. The two parts, "teaching and preaching," here referred to (v. 42), may mean the instruction of those who are already in the Church and the preaching to those who are not. The latter part is the part selected for emphasis to-day. In addition to the instruction of her members, and as a result of that instruction, it is the duty of the Church to make known the good news of a Saviour's love to all who have not heard it. It makes no difference whether they be near or far, white or some other color, it is God's will that they all should be saved and come to a knowledge of His truth (I. Tim. ii. 4). He moreover gave a direct and plain command to us to do this very thing (text). So, as a matter of obedience and as a carrying out of God's will, it is our duty to work for the extension of the Church. And when to this is added the Christian principle of action, the Golden Rule, we can think of no higher duty toward our neighbors who have not heard of Jesus, than the telling them of this Gospel which we have found to be so great a blessing.

No real Christian will deny the great duty of Church extension among all classes and all peoples. But sometimes we fail to realize that *it is the duty of each baptized member of Christ to do his share of this work.* No order or organization in the Church has this work laid upon it to the exclusion of others and there would surely be a shout of protest if anyone claimed it. We, of the American Church, have a Board of Managers to help us in the wider carrying out of this work, but they are only the representatives of the whole Church and what they do is done for the whole Church. And what does that mean but every member of the same? It is sad to relate that for various reasons or excuses, not all accept their share of this great work, and we may be sure that in most cases they do not know how great a privilege they are missing.

Every parish and mission has missionary work of its own to do, and so has every Diocese and Missionary Jurisdiction, but that does not release them from the privilege of also having a part in the general missionary work which everyone admits must be done. It is, however, not the duty or right of one part of the Church to do it alone. Every baptized person, rich or poor, old or young, should claim the right and privilege of giving something, of doing something, and along with that, of praying for the great work of Church extension. Other duties cannot interfere with this.

There can be little doubt that if all had a knowledge of how the work is being done, how wisely and how well the Board of Managers uses what is sent to them to be used, all would gladly claim their share in this work. If the teacher has not a file of *The Spirit of Missions,* the rector has, and will doubtless be glad to have the teacher use it. From a few numbers a good idea of the work in any field may be obtained, or drop a card to John W. Wood, Secretary, Church Missions House, New York, asking for information in regard to the work in some one field—Alaska, Cuba, Brazil, Philippines, Hawaii, China, Japan, Africa, Indian work, Colored work, or Domestic Missions, and such will be sent free. No one can read of the heroic work being done in almost any of these fields and not wish to feel that the missionaries there are in some sense their representatives. Truer heroes than Bishop Rowe and Dr. Driggs, in Alaska, would be hard to find, and some of the other fields can fully match them.

THE BISHOP OF CHICHESTER ON RESERVATION.

When delivering his visitation charge at Brighton, last week, the Bishop of Chichester (Dr. Wilberforce) dealt with Sacramental Reservation, evening communions, the invocation of saints, and the ritual Controversy; but made no direct reference to the recent troubles at the Church of the Annunciation. He said he had never wavered from the opinion that the Church associated the idea of Holy Communion with the freshness, the newness, the beginning of the day, when the solemn consecration of self and time could best take place. History clearly showed that, ever since New Testament days the Church did not use the service of Holy Communion in the evening, and that the reintroduction of such services during the last fifty years had been the act of private persons, not of the Church. Dealing with Reservation of the Holy Sacrament, he drew a sharp distinction between bona-fide Reservation for the purpose of administering to the sick, and any form of adoration. The latter was clearly contrary to the directions and spirit of the English Church. If any priest should on a sudden emergency refuse to celebrate the Holy Communion for the grievously sick or dying, simply on the ground that he (the priest) could only celebrate when fasting, he would be incurring a very grave responsibility. He admitted that some form of Reservation might be expedient, and thought the method to be adopted should be that of the Scottish Episcopal Church—namely, Reservation in both kinds, that which was reserved being kept, not in the church itself, but in the vestry, or some other proper place accessible only to the clergy, and quietly conveyed to the bed-room of the sick. But the Church gave the sick person the distinct right to the full service provided by her, including the Consecration, and that right must not be denied if asked for.—*Church Bells.*

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

LONGEVITY OF THE CLERGY.

To the Editor of the Living Church:

A STUDY of "Necrology—November 1, 1902, to November 1, 1903," in the *Living Church Annual*, just published, furnishes some interesting figures as to the longevity of our clergy. During the year, 4 Bishops and 91 priests have died—95 in all. The *Living Church Annual* gives the age of 70 of these. (Of the remaining 25, 12 were retired priests, so that the average age of these 25, were it discoverable, would undoubtedly be greater than that of the 70 whose ages are known.) Taking the 70 whose ages are given, we find that they range from 28 to 91. Their ages at time of death may be grouped as follows:

Between 24 and 30	1
Between 30 and 40	3
Between 40 and 50	4
Between 50 and 60	13
Between 60 and 70	10
Between 70 and 80	26
Between 80 and 90	12
Between 90 and 100	1

The average age of these 70 Bishops and priests was 66 years 9 months and 12 days. It may be safely said that this is a remarkable showing. It explains the eagerness of life insurance companies to accept clergymen as risks.

These figures have an important bearing upon the question of membership in the Clergymen's Retiring Fund Society, which divides its income annually (the fund now amounts to more than $200,000) among those members who have reached the age of 60 years. The figures seem to indicate a probability that every member will enjoy dividends for an average period of between 6 and 7 years—some for a shorter period, some for a longer period; and as the invested fund is steadily growing, and is increased by every added membership, the conclusion seems a reasonable one that in this way lies the ultimate solution of the question of clergy relief. W. A. BREWER.

San Mateo, Cal., Dec. 21, 1903.

DO WE PREACH THE KINGDOM OF GOD?

To the Editor of The Living Church:

AS YOUR readers must be aware, I have been trying for some time to awaken a new interest in the subject of the Kingdom of God. The fire has, indeed, kindled; but I have wondered greatly that the Church should be so long in becoming fully ablaze.

One main reason for this is, doubtless, that the extent to which we fail to preach the Kingdom of God is not generally appreciated. It is protested that the Church has always preached the Kingdom of God and is preaching the Kingdom of God, to-day. Let us see.

I. Preaching implies hearing. If we are preaching the Kingdom of God, to whom are we preaching it?

1. Do we preach it to Dissenters, Romanists, etc? Yet these make up the great majority.

2. Do we preach it to our own people? It is well known that grave differences prevail to a large extent in our own communion with regard to the fundamental principles of the Kingdom of God. If some preach the Kingdom of God, many do not.

3. And in the case of those who do preach the Kingdom of God, how many hear it? The principal agencies employed are the pulpit and the Sunday School.

The Pulpit. (a) Do half of our people in these days hear *half* of our sermons? (b) If they do, does the pulpit give them any systematic instruction concerning the Kingdom of God—or anything else? (c) If it did, would such instruction be sufficient? To the pulpit applies preëminently the well-recognized law of pedagogy, that the teacher who does all the talking is left to do pretty much all the thinking.

The Sunday School. (a) We have no proper Course of Instruction for our Sunday Schools. (b) And if we had, the conditions under which we seek to instruct make success impossible.

So much for theory; now for the practical proof. One of the leading Bishops of our Church made the statement recently that not one in a hundred to-day has the essentials of a Christian education. If this be true—and those best acquainted with the facts best appreciate its truth—it would seem to make the statement that we are preaching the Kingdom of God look sufficiently absurd.

II. But we have not yet really come to the point. When I say that the Church is not preaching the Kingdom of God I mean that she is not preaching the Kingdom of God from the "Kingdom of God" point of view. I am not aware that anyone has undertaken to deny the charge, though many fail utterly to appreciate its significance.

I admit that to preach the Church is to preach the Kingdom of God; but I contend that in preaching the Church we have overlooked or neglected the concept of the Kingdom of God. That is to say, we have not begun at the beginning; hence our preaching has miscarried to a large extent.

Historically and logically the concept of the Kingdom of God comes first. Historically, Jesus preached the Gospel as the Gospel of the Kingdom of God. Logically, it is the Kingdom which *constitutes* the Church (congregation), not the Church which constitutes the Kingdom. Baptism, Holy Confirmation, the Lord's Supper, and the Christian ministry, pertain to the Kingdom as such, not to the Church as such (viz., a congregation). We should explain them in relation to the Kingdom rather than in relation to the Church.

And so, Mr. Editor, my contention is this, that if the Church will set herself to preach—really *preach, and preach abroad*—the Kingdom of God from the Kingdom point of view, there will be "something doing" in the ecclesiastical world before long.

For twenty-five years this subject of the Kingdom of God has been before the (Protestant) Church. It indicates the ripening of the grain. It is high time that we should begin to reap the harvest. I should be glad to hear from any who may be interested in the subject, with a view to beginning organized effort. C. C. KEMP.

Clinton, Mich.

A CLOSED QUESTION.

To the Editor of The Living Church:

IT BEING pretty well understood that a determined effort will be made shortly to repeal the canon forbidding others to occupy our pulpits, it may not be untimely to recall that ten years ago a New York religious paper interviewed about sixty of our Bishops, and all, without exception, expressed themselves in opposition to such "ministerial reciprocity," one of them simply declaring this "a closed question." While our chief pastors may not for some time act upon their duty of taking the initiative in all measures bearing upon organic union, they will never agree to *anything* that will keep forward a false idea of the same. Among instructed Churchmen on this subject, there can be no question—authority has spoken.

T. A. WATERMAN.

"THE DESIRE OF ALL NATIONS."

To the Editor of The Living Church:

THE exegesis of Hag. ii. 7 ("The Desire of all Nations"), as given in these columns December 26th by the Rev. Mr. Tyson, is of course the accepted one, but is it "misleading" to use the passage for illustration with a Messianic reference?

Many of the accepted Messianic prophecies are thought to have primarily referred to something else, while the secondary fulfilment is the higher and more spiritual. The phrase quoted cannot have a personal reference to the Messiah, and yet, says Kirkpatrick, who is certainly not a "Conservative" authority, "This tribute of the nations is the outward expression of *their recognition of Jehovah*, and accordingly the passage may be rightly regarded as having a Messianic reference" (*The Doctrine of the Prophets*, page 437). See also *The Speakers' Commentary, in loc.* ELMER E. LOFSTROM.

To the Editor of The Living Church:

I DESIRE to enter an emphatic protest against the view of Hag. ii. 7 advanced in your issue of December 26th by Mr. Stuart L. Tyson, and to assert that, despite Mr. Tyson's judg-

ment and the authority of the R. V. and the M. R. Com., there are still a few who will go on teaching that our Lord is "the Desire of all nations," and that Haggai affirms the same.

It is hard to conceive of a Hebrew prophet speaking of gold and silver as the desirable things of the nations, but I am not surprised at such a view emanating from near New York, where the influence of Wall Street, even in matters of religion and Church policy, is keenly felt.

Some few, however, if we felt compelled to surrender the traditional view of Hag. ii. 7, would infinitely prefer the interpretation of Dr. Davidson to that advanced by Mr. Tyson.

Speaking of Bleek's rendering, Dr. Davidson writes: "So good a Hebrew scholar should not take the noun in the sense of costly things or treasure. The right translation is *the choice* of all nations, *i.e.*, the noblest or best of them will come."

Certainly it is a more spiritual view to believe that God's House would be rendered glorious by the presence of men converted from heathenism than by being adorned with heathen offerings of gold and silver, representing, not good will towards the true God, but merely friendliness toward His people.

As a matter of fact, did the noblest and best of the nations come to the second Temple to worship God? and if not, and the Hebrew will not permit Mr. Tyson's interpretation, Davidson being the witness, what does the passage mean? May it not possibly refer to a personal Messiah?

Mr. Tyson assures us that the rendering of this passage by the Vulgate, which version largely influenced our translators, is incorrect. Who told him so? It was made by St. Jerome, the same Jerome whose hesitating translation of Ps. ii. 12 is so eagerly seized upon by Mr. Tyson's school to explain away a clear Messianic prophecy. And he must be credited with some knowledge of Hebrew and the traditionl interpretation of the Old Testament. May we not infer that he rightly, from a linguistic and traditional point of view, translated *"et veniet Desideratus cunclis gentibus"*?

Opposed to Mr. Tyson's dictum, let us place Dr. Pusey's view of the matter. In his commentary he writes:

"The words can only mean this, *the* central longing of all nations. R. Akiba, whom they [the Jewish people] accounted the first oracle of his time, the first and greatest guardian of the tradition and old law, and of whom they said that 'God revealed to him things unknown to Moses,' . . . following the traditional meaning of the great prophecy, paraphrased the words: 'Yet a little, a little of the kingdom, will I give to Israel upon the destruction of the first house, and after the kingdom, lo! I will shake heaven, and after that will come *the Messiah*.'"

Dr. Pusey continues: "R Akiba and St. Jerome's Jewish teachers, after our Lord came, felt no difficulty in understanding it of a person. We cannot in English express the delicacy of the phrase, whereby manifoldness is combined in unity, the Object of desire containing in itself many objects of desire. To render 'the desire of all nations,' or 'the desires of all nations,' alike fail to do this. A great heathen master of language said to his wife, 'Fare you well, my longings,' *i.e.*, I suppose, if he had analyzed his feelings ,he meant that she manifoldly met the longings of his heart; she had in herself manifold gifts to content them. A psalmist expresses at once the collective, 'God's Word' and the 'words' contained in it, by an idiom like Haggai's, joining the feminine singular as a collective with the plural verb: *How sweet are Thy word unto my taste, lit., palate.* It is God's word, at once collectively and individually, which was to the Psalmist so sweet. What was true of the whole, was true, one by one, of each part; what was true of each part, was true of the whole. So here the object of this longing was manifold, but met in One, was concentrated in One."

I am told by an orthodox Jew that the Jewish people find no difficulty in referring this prophecy to a personal Messiah, who, in fulfilment of Dan. xii. 7, will soon appear.

And so, Mr. Editor, in view of the above facts, some of us, despite the protests of an infidelity veiled under the name "criticism," will hold fast to the Messianic interpretation of Haggai's prophecy as against that of Wall Street.

W. B. Thorn.

EXONERATION OF A PRIEST.

To the Editor of The Living Church:

OWING to letters from friends of mine and priests in the Church lately received by me concerning the Rev. Maurice Otho Fitzmaurice, M.A., which go to prove his energetic disposition and good character, and that he has been treated in, to say the least, a very arbitrary manner, I beg to apologize for the "Caution" I lately sent your paper and which I now retract. So far as I know, and I am informed by a clerical friend of mine who has seen them, the Rev. Mr. Fitzmaurice has all necessary papers relating to his "orders," including the *"benedicessit."* The trouble he had before leaving England was for selling tickets for a patriotic lecture which he delivered for the purpose of clearing off debts on his church. He is an enthusiastic worker and his doing this seems to have been considered an offence under some old act of George IV. I sincerely hope to hear of his rise in the Holy Ministry.

Taghmon, Wexford, Ireland. (Rev.) J. E. H. Leeds, B.D.

[It is a pleasure on our part for us to publish this Exoneration, and to express our own regret that we should havo been the means of publishing the Caution which is now withdrawn by its author.—Editor L. C.]

BETWEEN THE SUNDAY AFTER CHRISTMAS AND THE CIRCUMCISION.

To the Editor of the Living Church:

HAVE you among your correspondents or on your staff anyone who could say what office we should use for Mass on Dec. 29th, 30th, and 31st? The ordinary rule, of course, is that on days within an octave the office of the feast should be used, unless a special office is provided—as on the three days following Christmas, the two following Easter and Pentecost. But in the Latin Rite there is given an office entitled *Dominica infra Oct. Nativ. Domini,* which, however, is to be used Dec. 30th, whether it be a Sunday or not. In other words, this office is appointed for the only free day in the octave—the 29th being St. Thomas, Achb. and M., and the 31st St. Silvester, P. and C. If we are to be guided in cases of doubt by the source whence our services are drawn, it would seem that the office of the Sunday after Christmas should be used on these three days. But when the Sunday falls on the 31st, the Roman Rite provides that on Saturday the office should be *de Octava Nativit. Domini,* which is virtually a repetition of the third Mass of Christmas day, the Epistle and Gospel being taken from the second Mass of that day. Our office for the Sunday after Christmas agrees with the Latin only in the Epistle. The rubric after the Gospel for Holy Innocents determines the question if the Sunday falls after the 29th. But if the Sunday comes before the 31st, what should be the office for the days following?

Yours truly,

John Sword.

Holy Cross Clergy House, New York City, Dec. 30, 1903.

NEW YEAR'S AND CIRCUMCISION DAY.

To the Editor of The Living Church:

THE associating together of the religious and secular by Churchmen in their observance of the advent of New Year's day always seems strange and unfortunate. The day itself is, of course, a Holy Day—but not because it marks the beginning of another civil year.

The practice of observing the Feast of the Circumcision and at the same time wishing one another a "Happy New Year" is right and proper, but that is a very different thing from the custom that makes much of "watch night" services and brings people to church on the first day of January because it is New Year's day.

Among those who do not observe the ecclesiastical year, such a custom seems to be an appropriate one, but by the Churchman its appropriateness may surely be questioned. And yet we hear of rectors, here and there, making much of "watch night" services and preaching sermons *at this time* with reference to the end of the year or the beginning of a new one.

If we wish to emphasize this teaching, let us do it at the right time. If we love the ecclesiastical year, which is meant to be a guide to us spiritually, let us follow it, and let its end and beginning mark the time for our "watch night" services and for the sermons to which I have referred. The eve of the First Sunday in Advent may well be spent, publicly or privately, in reviewing the past, and in contemplating the meaning of life, its shortness and uncertainty, its beginning and end. To establish such a custom as this would be worth while, I think, and it would also appeal to the Churchman as being in keeping with his ideas of the *spiritual* meaning of the end and beginning of the New Year.

It has always seemed strange to me that the proper psalms appointed for the Feast of the Circumcision should be those which emphasize what may be termed the sectarian idea of the end and beginning of the civil new year. The psalms are beautiful, it is true, but do they not express the thoughts of the Churchman at the end and beginning of the Church year?

A glance at the index of "hymns suitable for Church sea-

sons and special services" seems to show that this "sectarian idea" was in the minds of those who compiled that index, for *between* the hymns suitable for Christmas and Epiphany stand those for the old and new year.

I may be mistaken in my view of what is proper regarding the observance of the civil New Year's day, religiously considered, but I am quite sure that the chief thought of the day in question is set forth in the Collect, Epistle, and Holy Gospel; and this thought has nothing to do with the beginning of the civil year. Yours truly,

LEONARD W. S. STRYKER.

Passaic, N. J., Feast of the Circumcision, 1904.

REVERENCE AT THE SACRED NAME.

To the Editor of The Living Church:

IT IS not always well to be over-certain about anything that cannot be demonstrated mathematically. In neglecting to be guided by this rule of prudence, my old friend, the Rev. R. R. Goudy, has allowed himself to fall into error as to "Anglican Custom" concerning the proper way of giving reverence, whenever the human Name of our blessed Lord is spoken. He says: "Bowing the head is the Anglican custom. Why change it?" But bowing the head is not, never has been, the Anglican custom to the exclusion of genuflecting, either in public worship or elsewhere, when the Holy Name is spoken.

I was born and trained through childhood in the extremely Protestant Church of Ireland, and with us it was the custom for men to bow the head and for women to genuflect at every mention of the name of Jesus, in public worship or elsewhere, when on their feet. If seated, then, of course, women, as well as men, simply inclined the head. The explanation for the difference of custom in this matter between men and women is simple enough. Men uncovered and bowed the head as an act of reverence to superiors; women genuflected, or "curtsied." What they did as an act of reverence outside in the world, that they did in reverent adoration at the mention of the human Name of our blessed Lord. It was, of course, a confession of faith in His Godhead, an act of supreme adoration.

It seems to me, sir, that it is hardly worth while to debate controversially as to when, or how, or how often, we shall render this external act of devotion to the Name of our blessed Lord. Where there is no law, there ought to be liberty. Mr. Goudy chooses to bow the head, and only in the recitation of the Creed. That is his right. His antecedents prompt him to do that, and naught more. Mine prompt me to bow the head at every mention of the sacred Name, or to genuflect, if I choose, at the *Incarnatus,* or at the Name. That is my right, and Mr. Goudy's very proper preference has nothing whatever to do with mine, or anyone else's preference. He is altogether right, I think, in saying that the words of St. Paul do not constitute a command either to bow the head, or bend the knee. They do convey a prophecy of the day when everything in heaven and earth, and under the earth, shall be made subject to Christ, and when every rational being shall confess Him Lord, to the Glory of God the Father. But the Apostle's words do certainly make it lawful for any Catholic Christian, Anglican or other, "to bow the knee" at the Holy Name, if he desire, and as often as he desires. His duty is to allow other men equal liberty, without reproach. JOHN WILLIAMS.

Omaha, January 2d, 1904.

THE SENDING OF THE CLERGY IN THE DIOCESE OF WELLINGTON, N. Z.

To the Editor of The Living Church:

ANENT the, as yet, unsettled question of the Bishop's power of mission, I have received a letter lately from the Bishop of Wellington, New Zealand, in whose Diocese the primitive right of the Bishop has been enjoyed for many years. He says:

"The principle of our system is that the Diocese shall be debtor to the clergymen, and creditor to the parishes. The clergyman is not allowed to receive a penny directly from the Church officers of his parish (except that he receives the Easter offering). All the money for clerical salaries is paid directly to a diocesan secretary, whose duty it is to see to it that such moneys are duly paid by the different parishes to the diocesan treasurer of the fund.

"We set a high value on this fund. I do not know any other Diocese in Australia where it can be truly said, as it can be by us, that no man has ever left it with a penny of his stipend owing to him. The arrangement has existed for thirty years. Each parish is assessed by the Diocesan Synod. The parishes are, of course, consulted through representatives before the assessment is made. But the Synod has the duty of fixing it in the first instance, and of increasing or diminishing it if necessary. The money paid by the parish is called 'The Assessment.' This in the case of the poorer parishes, is increased by a grant.

"The moneys out of which the grant is made, are a free-will offering for the purpose from individuals, and the amount of two special offerings made every year in all churches, by the authority of the Synod.

"The Bishop receives his stipend from a special endowment which was made before our General Church Fund was established. All the other clergy are paid through the fund.

"In this Diocese, six of the clergy are appointed by a Board of Nominators, consisting of three, chosen by the Synod to represent the Diocese, and three chosen by the parish to which the clergyman is appointed. But except in the case of these six, no such board exists. The Bishop has the sole right of appointment. When the board, in the above six cases, appoints, the appointment has to be confirmed by the Bishop, but he cannot refuse his consent except for reasons which he may be called upon to make good before a Church court. The last Board for a parish was established a quarter of a century ago. The institution is not in favor with this Diocese. It is in favor in other Dioceses of New Zealand.

"It is thought best that the Bishop should send men to work in the vineyard. There is no *'Corona Presbyterorum'* to act with him, but I think he would be doing wrong if he did not take the advice of the older clergy and also consult with the people. But with us he is not compelled to do this.

"The clergy are pensioned from another fund to which they must subscribe, if they are to receive its benefits. And in any case, they are bound to pay into the fund all fees they receive for marriages and burials. Our pension fund is thoroughly solvent.

"I hope I have answered all your questions clearly. I think you may like to write to the Bishop of New Castle, N. S. W., for an account of the scheme in operation there. In some respects I think they are better than ours. With all good wishes, I remain, dear sir,

Yours very faithfully,

"FREDERICK WELLINGTON."

Is not the impression general, that the clergy would prefer such a system to our present methods? The clergy thus sent and paid need never worry over an unpaid salary, nor the fear of losing support for fearless preaching, and they stand in their pulpits feeling strong, with the whole Diocese to back them. The primitive system, if generally adopted, would restore to the pulpit its rightful authority and power, would encourage needed boldness in preaching, would give a perceptible uplift to true religion in the Church, and the moral tone of the world at large.

A few sporadic letters in our Church papers will never bring this most needed of all reforms. Will not our clergy, through all our Church papers and at the meetings of the clericus and convocations, discuss it thoroughly and prepare to bring it before the diocesan conventions, and, through them, before the General Convention? It is a matter of far more practical importance than many another which is much discussed.

Yours, for the restoration of the primitive power of mission for our Bishops, W. C. HOPKINS.

Toledo, O.

THE COMMUNICANT LIST OF THE DISTRICT OF SALINA.

To the Editor of The Living Church:

WILL you kindly give me space to say, in justice to the Bishop of Kansas, who formerly had charge of this District, that the apparent loss of 40 per cent. of the communicants of this District appears from the fact that the enumeration of this year was made from partial and inadequate reports from the District? The 552 communicants reported indicate the actual communicants, who had been identified by the present Bishop, or clergy, up to the time of the meeting of our first annual Convocation. It is very probable that a fuller knowledge of the facts will show that the former report was approximately correct. Very truly yours,

Salina, Kan. SHELDON M. GRISWOLD.

AS THERE are mysteries in the ways of God and His providences, so there are also in the ways of religion and godliness. As God is a hidden God, so His people are a hidden people—not only for safety, but for secrecy. They are alive, and yet dead; they have nothing, and yet possess all things; they love themselves, and yet loathe and deny themselves; they are not satisfied with the whole world, and yet are content with little; they abound in works of righteousness, and yet abhor all rightousness of work.—*Philip Henry.*

Literary

Mr. Dearmer's Altar Book.

There has just been issued from the London press of Rivingtons' a very handsome volume bearing the title *The English Liturgy; being the Office for Holy Communion according to the use of the Church of England: the Order of Administration with the Music necessary to the Priest: the Collects, Epistles, and Gospels pointed for Singing: the Kalendar, and the Rubrics and Canons bearing on the Office. Together with Additional Collects, Epistles, and Gospels for the lesser Holy-Days and for Special Occasions. With a Preface by the Right Reverend the Lord Bishop of Rochester. Edited by Percy Dearmer, M.A., Vicar of S. Mary the Virgin, Primrose Hill, with the Assistance of Walter Howard Frere, M.A., of the Community of the Resurrection, and Samuel Mumford Taylor, M.A., Canon and Precentor of S. Saviour's, Southwark.*

This work is sumptuously printed and rubricated, with handsome initials and occasional woodcut illustrations of old missal style. The matter itself is the fulfilment of Mr. Dearmer's promise that the Liturgy should be issued in such wise as to show the "English Use"; though in the edition for America, of which a copy lies before us, the American Communion Service is substituted, but with the title page unchanged. This American adaptation, however, is not carried throughout the volume, for the Collects, Epistles, and Gospels are those of the English Church, thus lacking in their liturgical places the alternative series for Christmas and Easter and the service for the Transfiguration, found in the American book. These, however, appear in the appendix among the "Additional Collects, Epistles, and Gospels." The edition before us is, then, the English Use, with the text of the American service introduced into it, and with the Altar service for a number of additional days.

Taking the matter in detail, we have first a most admirable Preface by the Bishop of Rochester (England), in which, following the lines of the late Archbishop Temple, he defends the liberty to amplify the Book of Common Prayer by the use of special Collects, Epistles, and Gospels on occasion, the permission of the Ordinary being given. "Anyhow," he adds, realizing, no doubt, that this common and almost necessary interpretation of the Act of Uniformity does certainly strain its language, "history, precedent, and recent episcopal and synodical authority have all alike ruled in favor of the more elastic alternative." Some might indeed challenge that expression "synodical authority" as hardly applicable to any body now existing in England, especially if it refers to the informal gatherings of English Bishops which have become somewhat common in late years; but at any rate the principle enunciated is a sound one, and it is a pleasure to have it deliberately set forth by an English Bishop.

The Kalendar is of course that of the English Prayer Book.

Next follows the table drawn up by Convocation in 1879 to regulate the service when two holy days fall on the same day. After that follow a series of "rubrics and canons explanatory with the exhortations here printed for convenience according to the order in which they occur." This gathering of rubrics and canons is very useful, the rubrics being designated by red type and the canons by black. The question arises, however, whether the canons of 1603, in so far as they relate to ceremonial or ornaments of the Church of England, are not in part superseded by the Ornaments Rubric which, as is well known, dates in its present form only from 1662. The conflict between the two is not great, but yet it is sufficient to introduce an element of ambiguity, in which the canonical use of 1603 and the rubrical use of the second year of Edward VI. are sometimes set in apposition. In spite of this question, it is a matter of great convenience to have the rubrics and the canons introduced in this orderly form, as throwing light upon at least the post-Reformation legislation of the Church of England with relation to the celebration of the Holy Eucharist.

A like ambiguity is to be felt when canonical legislation as to exact rendering of offices is introduced, as for instance the republication of the extended bidding prayer from Canon LV., which is introduced in this work after the rubric providing for the sermon; although it would be very questionable whether the bidding prayer would be at all legal as an interpolation before the sermon in the Liturgy. Its original purpose apparently is to provide a use for "sermons, lectures, and homilies" at other times than in connection with the Order for the Holy Communion, in which alone there is Prayer Book provision for such sermons, etc. Consequently the bidding prayer seems to be out of place as it is introduced in this liturgical work.

After these rubrics and canons follow the English exhortations, and then begin, in the same sumptuous letter press which is followed throughout the work, but in the larger type which designates the beginning of the main work itself rather than the preliminaries or appendices, the Collects, Epistles, and Gospels, which, as already stated, follow the text of the English Prayer Book. These divide after the provision for the movable feasts and fasts, in order to introduce (without alteration) the text of the Order for the Holy Communion in the middle of the book, for the convenience of the priest, so that the Collects, Epistles, and Gospels for fixed days follow that order.

We have already said that the text for the Order for Holy Communion itself is in this American edition that of the American Prayer Book, and there is no interpolation of extraneous matter introduced into the text. There is, however, the musical notation for the priest's beginning of the Creed, for the Trisagion, the Sanctus, the beginning of the Lord's Prayer, and the Gloria in Excelsis, according to Plainsong use, as well as the inflections for the proper prefaces, the latter being conveniently deferred to the pages following the Communion service, so that they may not unduly occupy space in the text itself.

After the Collects, Epistles, and Gospels for the immovable feasts, we have those, but not the remainder of the offices, for the Communion of the Sick, for the three parts of the Ordinal, and for the Accession service.

The last section of the book comprises "Additional Collects, Epistles, and Gospels for the proper of seasons, the proper of Saints, the common of Saints, and special occasions." It is to be observed that in almost every instance these additional services are taken from some kindred use within the Anglican Communion or from some excellent English authority. Thus, we have here the American alternative services for Christmas and Easter and that for the Transfiguration. Collects for the Ember Days are from a form sanctioned by the Bishops of London, Winchester, and Rochester in 1891. The Collect, Epistle, and Gospel for Rogation Days were approved by the Convocation of Canterbury in 1889. Those for the dedication of a church were from a form passed upon by the Lower House of Convocation in 1712. A post-Communion Collect is from the Elizabethan form of commemoration prescribed for the Colleges of the University of Cambridge in 1570, but with a change ncted. Few would be prepared to observe how many instances there have been in the Anglican Communion within the last few centuries in which special altar services have been set forth for particular occasions, many of which are here gathered, while there is also the liturgical common of Saints to be used on those black letter days for which no proper is set forth and in which we have separately the vigil of a Saint, the feast of a Martyr, of a Confessor Bishop, of a Confessor Doctor, of a Confessor Abbot, and of a Virgin; after which there are a miscellaneous collection of Collects, Epistles, and Gospels for special occasions, including among others that commonly used for Corpus Christi, bearing the heading "In Commemoration of the Lord's Supper." There are happily the uses for Collect, Epistle, and Gospel at a marriage and at a burial, which failed to obtain place in the late American Revision, though contained in the Book Annexed. In the service "In Commemoration of the Departed," we have a Collect from the Elizabethan Primer of 1559, which distinctly prays that "both we and all other faithful people, being departed, may be graciously brought into the joys everlasting."

Not the least of the wise provisions in this handsome volume are several pages for "manuscript additions" in the back, and also an explanation of the inflections of the Collects, Epistles, and Gospels.

The entire work is so handsome and of such distinct liturgical value, that it marks a definite period in the liturgical history of the Anglican Communion. The volume is issued in London by the Messrs. Rivington, 34 King Street, Covent Garden, and the American edition is sold by The Young Churchman Co., Milwaukee, at $15.00 net (express 32 cts.) in sheets, folded and stitched; and at $25.00 net (express 50 cts.), bound in full Turkey morocco, red or black, gilt edges, hand tooled, calf lined. The volume is a triumph in book-making as well as a most notable work in Liturgiology.

Critical Theology.

Old Testament History. By Henry Preserved Smith, D.D., Professor of Biblical History and Interpretation in Amherst College. New York: Charles Scribner's Sons. Price, $2.50 net.

One of the latest volumes to appear in the International Theological Library, and not the least interesting and important. Persuasive in style, as it is insidious in reasoning, it gives a definititve view of almost every important subject of Old Testament History according to the Wellhausenian hypothesis. The limitations imposed by a weekly Church paper prevent the extended review which such an important book warrants.

An assuring paragraph meets us in the preface: "The successful historian I take to be the one who is able to reproduce the lights and shadows so that his readers will be able to see the picture as he sees it. To do this without the monotonous and irritating repetition of 'perhaps,' 'probably,' or 'it seems to me,' is a matter of no little difficulty. Happy is the man who is able to feel that he has solved the problem with even a moderate degree of success." This is excellent. We had just been wearied with the dreary iteration of "possibly" and "perhaps" in the notes of Prof. Moore's volume on Judges in the Polychrome series, and now we were to have something definite. So we sought out a single chapter, the second. On p. 20, we found five of these monotonous repetitions; on p. 23, seven, equally irritating, met us; thrice on p. 25,

and as often on p. 33. Altogether we were "irritated" 27 times, nor is the chapter an unduly long one. Our readers, therefore, must determine the amount of success realized by Prof. Smith in this direction.

The book opens with the Sources and Origins, embracing the chief things recorded in the first eleven chapters of Genesis. Of course Moses had nothing to do with this part of the story. Yet Dr. Smith admits that the algebraic factors of P, J, E, R, JE (with these several unknown quantities here and there raised to the second or third power, as P2, P3), "have a well-defined scheme of history"; indeed, "a plan of history which leaves nothing to be desired in point of completeness." More's the pity, it is so devoid of authority, or even common honesty and truthfulness!

In the account of the Creation, he says, "Two very different hands have been at work. The writer of the cold and dignified narrative in Gen. 1-2a (P) could not have written the brilliant and imaginative sketch which runs through the second, third, and fourth chapters of the book. In this latter (J), which is evidently the more primitive account, Yahweh is naïvely human; He experiments with His creation." Satan in the story of the Fall is neither a fallen angel of Milton, nor the devil of the New Testament. "He is simply a *jinnee;* a kind of fairy, if you will, possessed with more knowledge than other animals, but otherwise like them. Biblical envy or malice cannot be ascribed to him." These "jinn" were also the sons of God, who intermarried with the daughters of men. "This part of the story contains nothing that can be called historical in the proper sense of the word."

Nor could such information have come to the writer concerning these early ages of the world (writing so late), save by a special revelation. But a special revelation Dr. Smith utterly repudiates. He adds: "The enormous difficulties which such a revelation meets in the opposition of geology, biology, and astronomy, it is needless to speak." Of the Deluge, "the resemblances between the Hebrew and Babylonian accounts are so marked that we conclude one must be borrowed from the other. It is plain the Babylonian is the original." (This will please Delitzsch.)

"The patriarchs cannot be taken as individuals. If the individuals Reuben, Gad, and Judah never existed, it is plain that individuals Jacob, Isaac, and Abraham cannot have any more substantial reality." "The tradition of the Twelve Tribes is a delusion." "There may have been a clan in Egypt; its Exodus was not impossible." "The tabernacle is a very late fiction." The numerical dates of the Exodus narrative "are exaggerated and impossible." "The narrative of Joshua gives us exactly what did not occur at the Conquest. The second half of the book is unhistorical. Joshua never fought the battle of Beth-horon." (Happily, then, the sun need not have stood still.) "The minor Judges are not to be taken as historical." "We must receive the account of Samuel with great caution." Of the two accounts of Saul's death, "it may be doubted whether either is accurate." "We must be content with thinking of the religious character of David as of a very primitive type; tradition has delighted to embellish the career of the warrior-minstrel." "The story of Goliath is a late invention." "In Elijah's life the legendary accretions are only too apparent." "The Ten Tribes in captivity are a figment of the imagination." "It is doubtful if there was any altar in the temple at its destruction." In Isaiah iii. 16, 17, 24, the passage "has been expanded by some ladies' tailor, who has inserted a long catalogue of finery." "The Job of Ezekiel is not likely the Job of the land of Uz." "During the Exile Satan was a good angel, carrying out the will of Jehovah." "The historicity of the lists in Nehemiah invites suspicion." So does much of the narrative of Ezra. "The decree of Artaxerxes is historically impossible." "Esther is certainly unhistorical. The book is derived from Babylonian mythology, and evidently from the same original as the Arabian Nights." "The Song of Solomon found its way into the canon by mistake." "It is impossible to suppose the contradictions in Ecclesiastes are by the same hand."

We arise from the perusal of these Wellhausenian interpretations feeling the Bible to be a book that awakens pity rather than reverence and respect. Everywhere it is placed on the defensive; at each step the supernatural is questioned, if not actually scouted. What we usually term Divine Revelation is only a natural development, governed by natural forces. If the rainbow edition of Prof. Haupt, with its critical interpretation of Wellhausen, be correct, then the old Bible in black and white may as well retire from the field. Let those who are dreamily supposing that the foundations of their faith are strengthened by this later interpretation, read this volume. Read only the fourth chapter, "Egypt and the Desert." They may be speedily disillusioned. JOHN DAVIS.

The Present Problems of New Testament Study. By William Bancroft Hill, Professor of Biblical Literature in Vassar College. New York: Edwin S. Gorham.

Taken as a whole, this little work is admirable, and something of its kind has been much needed. It is well adapted to the wants of busy people, or those whose facilities for study are otherwise limited. It sets forth simply and accurately the true aim and various departments of critical study, and recounts such of its results in the field of the New Testament as may fairly be considered permanent. The clearness of the style is enhanced by distinct and logical arrangement, as well as by a certain buoyancy which seems to flow from a quiet confidence in the final issue of biblical criticism. Above all, the reverence with which the main subject is treated throughout, is most gratifying. Especially appreciative is the comparison of the Fourth Gospel with the Synoptics.

Of necessity, Professor Hill's examination of internal evidence brings him into occasional contact with the use of Holy Scripture by the Church in her teaching authority. Into this realm, the spirit of reverence does not, we regret to say, seem to follow him. The statement that "our theology has been based upon Paul, not upon his Master," sounds somewhat out of tune with the author's implied recognition of unity of purpose and spirit in the sacred writings, if not unity of source.

Another place seems open to grave objection, though the meaning is uncertain. Professor Hill spends more than two pages in impressing upon his readers the importance he attaches to the discovery of a mass of contemporaneous Greek literature, as showing that "words and phrases and constructions that had been supposed to be peculiar to the New Testament are evidently of the vernacular." The discovery is an interesting and a welcome one, but we fail to see its tremendous importance to the science of exegesis. It is hardly surprising to learn that "the Apostles wrote as they spoke, and they spoke exactly as other men of their day." But we are presently furnished with an index to the significance of the discovery: "If terms which we supposed to be technical and purely theological are found to be also colloquial, they must be interpreted in the light of their ordinary use."

We confess some uncertainty as to the author's meaning here. It may be unexceptionable. But the inference which the majority of his readers would almost certainly draw is that these terms of ordinary speech, which have been "galvanized into life," must now part with their supernatural intent, and that Christian doctrine suffers with them. If this be the author's meaning, the only matter of regret is the superficiality of his reasoning. We do not believe that the Divine injunction of Circumcision lost any of its meaning to Abraham by having been a heathen custom before he was born. We should be loth to admit that after the Church had gradually adopted and sanctified to the praise of her Divine Master, the pagan use of incense, lustral water, and processions, she ever again felt able to "interpret them in the light of their ordinary use." Does an ignorant man doubt the supernatural origin of his own religious experiences because he is not miraculously provided with a special vocabulary in which to describe them?

Let us, by all means, have all the light we can get upon the ordinary use of New Testament idioms. The simple and primary meanings which led to their several selections for the great parts they were to play, will be both interesting and instructive, without in the slightest degree impugning the Church's right to unfold the exhaustless meanings of the truths thus expressed.

W. H. MCCLELLAN.

Miscellaneous.

Famous Battles of the Nineteenth Century. Described by Archibald Forbes, George A. Henty, Major Arthur Griffiths, and other well-known writers. Edited by Charles Welsh. Vol. I., 1801-1817. Vol. II., 1861-1871. New York: A Wessels Co.

It will be seen from the title of these volumes that the purpose of the series is to present a kind of military history of the last century. It is a good idea to effect this by extracts from the writings of well-known writers. When the work has been well done it was not worth while to do it again. The dates of the volumes will give a clue to the battles described in them. Of course the sources of the narratives guarantee the vividness of the presentations.

The Story of King Arthur and His Knights. Written and illustrated by Howard Pyle. New York: Charles Scribner's Sons.

We regret that we did not receive this book early enough in the season to enable us to recommend it to our readers before the holidays. It is quite one of the most notable of the holiday publications, both from the effective manner in which Mr. Pyle has presented the familiar story, and from the fascinating way in which he has illustrated it. It is by all odds *the* edition of King Arthur to be given to children.

Stories of the Ancient Greeks. By Charles D. Shaw. Boston: Ginn & Co.

In this attractively gotten up volume there are gathered some of the best stories of Greek mythology, and a well-made selection of stories from Greek history. The stories are told in an attractive fashion, and the book has a great deal of educational value as well as affording an interesting introduction to Greek history. It is fully illustrated.

Technique of Musical Expression. By Albert Gerard-Thiers. New York: The Theodore Rebla Publishing Co.

"To enable the thinking musician to make better use of his gifts," is the avowed purpose of this author, whose words have the weight of long study and experience, both as singer and teacher. It is especially important that a student who lacks both natural temperament and the opportunity of living in an artistic environment should have some definite guide in the technique of expression, and this book amply and efficiently meets this need.

The chapter on Rhythm—that law of music which begins and ends the art—is particularly good.

The Shadow Lifted

By Virginia C. Castleman.

Being a Sequel to "The Long Shadow"

CHAPTER XII.

CHARLIE'S FIRST BALL.

"I DO NOT love you, Robert," Charlotte Lindsay was saying, as she leaned with careless grace against a young sapling and surveyed her companion with a certain saucy expression which softened the asperity of her words.

Robert Lee returned her glance with something of a similar look in his own eyes: they were always playing at love, these two, who had played games together since childhood; and their favorite game had ever been the well-known "hide-and-seek," which pastime applied equally to their present employment as to the past. Robert was always trying to find out Charlie's real attitude toward him, and she was ever on the defensive, the more charming for the chance it afforded her of having the "little fun" that makes half the pleasure of young lives. "I do not love you, Robert," she had said, in answer to the question put by him for perhaps the dozenth time that same evening, and he replied at last, a little sulkily:

"Then I suppose you won't care to go to the dance with me, Charlie, as you wanted to do an hour ago?"

Charlie hopped on one foot like a little brown sparrow, regarding him from under half-closed lids; then her mouth dimpled into its usual smile, "Because I do not love you, Robert, is no reason I may not go to the dance with you, since my mother gives her consent and you are Eleanora's own brother, and—hem!—my own friend. I would rather go with you than anyone I know, Robert; but that don't mean I love you, remember that, sir!" and Charlie pirouted around in a light polka step. "Only think!" she added, "I've never been to a real dance, and all I know about it is from you. It is very good of you to teach me, Robert, since I am such a horrid girl, as *you* said an hour since."

"I say you are not 'a horrid girl'! Why, Charlie, you're making believe now," replied the young man, with considerable vehemence.

"Didn't you say it was horrid of me not to love you, Robert?" she asked, with another toss of her head, accompanied by a mirthful look at his discomfiture.

"You shouldn't misconstrue my words, Charlie," he said, reproachfully. "Would I drive six miles every evening to see a 'horrid girl'?"

"You might, Robert."

"Would I ask a 'horrid girl' to go with me to the dance when there are half a dozen pretty girls in B——, anyone of whom would be glad to be my escort?"

"They must be very short of beaux, Robert," was the mischievous rejoinder.

Robert Lee could not refrain from an answering smile at this sally. "How about you—have you any beaux around of an evening when I'm not here?"

"I never had a beau, Robert," answered the maiden, demurely shaking her head.

"What do you call me, then?" he demanded.

The girl reflected a moment, then hummed with tantalizing sweetness: "Robin, Robin A-dair!"

Robert stepped forward eagerly, but Charlotte as quickly stepped back, waving her hand to keep him at a distance, and saying hurriedly: "There is a good reason why Cinderella may not attend the ball, Robert."

"What is it?" he asked, eagerly.

"She has no ball dress. Ah! if she could only have the kind of dress she wants, this Cinderella would be as happy as the gayest princess in the old fairy tales I used to have such faith in."

"Tell me what sort of a ball dress this Cinderella would like best, Charlie."

"Blue silk with an overdress of that gauzy stuff I've read about, but never seen," said Charlie, with a certain pathetic humor in her voice and manner.

"And slippers to match," the young man answered with a glance at the small feet encased in coarse country boots.

"Oh, yes, I must have slippers and a white sash," she cried, "now wave the magic wand, Sir Prince, and presto! we're there in ball costume."

"The dress shall be on hand, Cinderella. If we can't find the fairy godmother, let's pretend!"

"Yes, yes! we'll pretend that old brown silk thing was blue with white gauze. I declare to you, Robert,—don't breathe what I say to a single soul—but I've formed a deep plot to get rid of that antique silk. I'm going to drown it some day when we go boating, mayn't I, Robert?" and Charlotte upturned to her companion a dangerously pleading face, but he was on his guard this time and answered with seeming composure:

"I thought the brown silk looked very charming—upon a certain person!"

"I must be going now, it is getting dark," she interrupted with sudden haste.

"I say, Charlotte, when did you hear from that grand-cousin of yours?"

"Let me think—it is a whole month since the last letter came."

"Isn't he married yet?—to that Court beauty?"

"He didn't say one word about her. Isn't it strange? I don't quite understand Neill's acting so, when he promised his brother, too."

"Maybe she won't have him," suggested Robert Lee.

"Perhaps," said Charlie, doubtfully, "but somehow I think there is some other reason he is keeping from us. It is not like Neill, though, to hide anything. Perhaps it's politics that is absorbing him. I've been reading about the resignation of the Prime Minister, and what a state the country is in—England, I mean."

"Do you read politics?" asked Robert, in a slightly surprised tone.

"Of course I do, Robert Lee!" replied Charlotte, opening wide her blue eyes with astonishment. "Why should I not?"

"Oh! women don't usually take an interest in such things," he remarked, with a slightly amused air at her earnestness.

"I take a great interest in what concerns the country, and I used to read aloud every day to Uncle Graeme. He always wanted to know about the English Government, and I became quite interested in the way the parties go in and out, and who forms the new cabinets. But then, Robert, I haven't any country of my own, you know, I'm a sort of wanderer on the earth. Now, if I were you, a born Virginian and a Lee!" she added, with increasing energy, "I would love to fight for my country and I would *live* for her—yes, I would."

"I believe it, Charlie," the young man answered, a certain seriousness in his voice and manner, as he assisted the lithe figure up the porch steps, where Douglas and Eleanora were seated in the twilight. "Eleanora, won't you walk a little way with me. I have something important to ask you," said Robert, as he arose to leave a few moments later. His sister rose to accompany him and the two were soon engaged in earnest conversation. Eleanora returned with a smile upon her countenance, to find Charlie and Douglas singing together to the guitar accompaniment, while Ellen Lindsay listened near.

The dance referred to was to take place the following week at a private house in B——, to which Mrs. Norton Lee was invited to bring Charlotte Lindsay, and Robert had undertaken to persuade Mrs. Lindsay to give her consent. Backed by Eleanora and Douglas, who said Charlotte needed a little gaiety in her life, the young man gained permission at length to take Charlie to her first dance. But the question of a ball dress was, indeed, a serious affair, and he was determined that Charlie was to be attired as prettily as any young lady at the party; so he took Eleanora into his confidence as well as his sister-in-law, Mrs. Norton Lee, a very popular woman in the county, and together they succeeded in procuring for Charlie the very dress she longed for! When the box containing it arrived, the dainty costume was accompanied by an equally dainty pair of slippers and a white sash of the kind then in vogue. When Charlotte stood arrayed in her ball finery, as she termed her costume, she looked, in truth, a lovely fairy, fitted to dance with the king; and her heart beat high with delightful anticipation as she drove off with Mrs. Norton Lee and Robert to their intended destination. All was new to her, yet Charlie showed none of that country awkwardness her chaperon might have feared in introducing the girl to a somewhat critical set of young townspeople. In fact, the young people were so charmed with her dainty simplicity and naïve manner that she soon became as one of them, and danced to her heart's content until it was time to go. Robert had been her first partner, but he soon found him-

self crowded out by the other beaux, who were prompted partly by curiosity, partly by admiration, to a closer acquaintance with the "mountain belle," as Charlie was laughingly designated.

"Oh, Robert! I did enjoy it so much," Charlotte exclaimed, as they drove homeward in the summer moonlight, having left Mrs. Lee at her own door a few moments previously.

"And how did you like the dress, Charlie? I think your taste charming."

"Wasn't it good of them—Eleanora and Julia, I mean, to take so much trouble about it?"

"Yes, it was," answered Robert, in a rather sheepish tone, as his eyes rested upon the fairy-like figure beside him, her sweet face uplifted as she spoke. Something in his tone made Charlotte suspicious—she was a quick-witted maiden, and she eyed her escort keenly, then exclaimed, "I do believe, Robert Lee, you had something to do with it!"

"With what?" he queried.

"With this dress! Why, how stupid of me, not to see through it—the very color I wanted. Robert, why did you do it, then? You might know it was not just the thing for an escort to provide his—a—his friend with a ball-dress."

"I didn't get the dress, Charlie, my sisters bought it for you."

"Nor the slippers, nor the sash, Robert?"

Robert hesitated. He would have enjoyed fibbing slightly just then, but there was a look in Charlie's eyes that forbade trifling.

"I did get the slippers and the sash, Charlie," he confessed, humbly.

"Why did you do that, Robert Lee? I do not wish you to waste money on me."

"I did not waste money, Charlie, if the things gave you pleasure; and I did it because—well, because I love you, Charlie!"

Charlotte looked away down the turnpike—they were nearing the Ferry at the time—and did not speak for a second or two; then she said softly:

"You are very kind, Robert, and I like you very well—but," she added, with a sudden return of her former sauciness, "I do not love you, Robert Lee."

"The love may come in time, Charlie. I will try to be patient."

"Do not think of it again, Robert, I don't deserve your love, and I would far rather have you for a friend than a lover, I shall not change, as you think, Robert"—there was a little gasp in her voice which touched him greatly—"I wish I could love you as you wish, Robert, but I cannot and never will." Despite which stern dismissal Robert did not seem dismayed, and, as he lifted her from the carriage, said, smiling:

"Your first ball was a grand success, Charlie. I hope there may be many like it in store for us. Good-night."

What a mixture of perversity is woman may be demonstrated in the fact that as Charlotte Lindsay tripped softly to her room that night, stopping before her mirror to survey her daintily attired self, she hummed in an undertone:

"What made this ball so fine?
Robin Adair.
What made th' assembly shine?
Robin Adair.
What, when the play was o'er,
What made my heart so sore?
Oh! It was parting with
Robin Adair."

And yet a moment later, as this same maiden folded the white sash and laid it in the lavender-scented drawer beside the gauzy overskirt and the blue silk dress, she repeated with sudden energy:

"I do not love you, Robert, though you are so kind. Ah me! why can I not love Robert Lee?" Then she knelt for awhile beside the open window, looking upward to the stars, and wondered if they shone so brilliantly upon that Morgan Terrace in the England she could never hope to see. It was past midnight hour long since, and rosy streaks were lighting up the East when Charlotte sought her couch at length, but soon fell asleep—to dream of her first dance and her first ball-dress, and Robin Adair!

[*To be continued.*]

EVERYBODY takes pleasure in returning small obligations; many go so far as to acknowledge moderate ones; but there is hardly anyone who does not repay great obligations with gratitude.—*Rochefoucauld.*

The Family Fireside

THE WHEAT-FIELD.

The world is wide—my field of precious grain
And noxious tares. Together they must grow
Until the times are full—till then I know
That ignorances and weaknesses remain.

My field of wheat is ripening. In pain
I view the tares that mar the prospect so,
And look unto the time when they must go
In smoke back to the elements again.

Be patient, soul, be patient! In God's time
What seemeth ill will vanish as the dew.
For God is All, therefore in all is He;
And could we see behind the veil, my rhyme
Would be an idle tale, for then a-through
Our thought of wrong would shine divinity.

Minneapolis, Minn. LYMAN W. DENTON.

THE POLITE SMALL BOYS.

A TRUE STORY.

WHEN Mr. Pickwick observed the soldiers in the garrison towns staggering "under an overflow of animal and ardent spirits" he reflected "that the following about and jesting with them affords a cheap and innocent amusement to the boy population." The innocence of the amusement has not been proven, but there is no doubt that the average boy is deeply interested in a drunken man. If the drunkard is thick of speech the derisive laughter of boyhood angers him; if he essays to be eloquent boyish voices are loud in their applause; if he sings, the men of the next generation join in the chorus. The ball game loses its attractions if a drunkard comes in view.

Several years ago the writer saw three persons, two men and a woman, all of whom were affected by liquor. One of the men carried a bundle of umbrella sticks, which was a prudent thing for him to do. The sticks proved that he was an umbrella mender, if he was an umbrella mender he was traveling in quest of business. if he was seeking employment he could not be a tramp, and if he was not a tramp he could not be arrested for vagrancy. His bundle was heavy, and it required no slight portion of his strength to carry it. His male companion had no bundle, but the woman was so drunk that she was in danger of falling. This interesting trio walked on the railroad tracks. I urged them to descend to a place of safety, but there was no train due for more than an hour and the woman was unwilling to risk a descent of several feet. She lurched from side to side, stumbled, fell on the tracks, and proved too heavy a weight for the men to lift. There was only one thing to do and that was to help the distressed female. With the help of three men and five hands, for the umbrella mender held fast to his proofs of business standing, we raised the woman to her feet and walked along, one of the men and myself supporting the woman, and the umbrella mender keeping near by in case she should fall. The company was not such as I should have chosen, but it would not do to let the woman sink down in her stupor. The men might leave her, she might be run over by a train; there were several possibilities of a gloomy character, and we marched on, heading for the next town, at which the party expected to find a night's lodging. It did not amaze me to hear that they were acquainted with one of the police officers in the town, and his influence would, they believed, secure them a night's shelter in the town jail.

The route was a lonely one, and I did not yearn for any more companions than the three who kept pace, albeit on the woman's part a very unsteady pace. A reeling, drunken woman, a tramp holding her right arm, a parson acting as left supporter, a drunken man with a heavy bundle of umbrella sticks bringing up the rear, form a spectacle which might possibly awake laughter. In a meadow were several small boys, all of whom knew me, and with a glad shout of recognition they bounded towards me. Boys multiply more rapidly than the rabbits of New Zealand, and I feared that a long procession would soon be at my heels. This alarmed me, so I addressed the boys and in my most pleading manner begged them to let us go on without a train attendant. What I said memory fails to tell me; but it was to the effect that the woman was likely to fall; that I did not want to be bothered; that they had better go back and play.

Instantly, without a murmur, they did as requested, resumed their sport, and seemingly did not even cast a "longing, lingering look" before. They let us pass, without calling after the woman, or making any comment. Half a mile further the trio left me and turned into a country lane. If they walked a little longer they would reach the jail to which they appeared to be so excellently adapted, and even if the woman concluded to lie down for a nap there was no peril from locomotives. We parted to my great relief, and as I walked back I told the boys that I was grateful to them for their good manners. The youngest of them was probably about nine, the oldest about twelve. All listened to my thanks quietly and without boasting, but with the air of conscious merit. They would have considered it a sacrifice to leave one drunken man, to abandon such a party as they had recently seen meant a great deal to them. Any man who has studied boyhood will agree with me that those small boys were deserving of praise.

Memory told me that I had once in boyhood mocked a drunken singer, who had immediately replied by throwing an ashbox at my head. I remembered seeing a group of boys tormenting a drunkard whose hat had fallen to the pavement. They would request him to pick up his hat, and he would endeavor to do so, but would at the last moment shrink from stooping, dreading the loss of his equilibrium. A number of incidents came back to me, and I felt under a sense of obligation to the boys who had left me to plod my weary way with my three intemperate companions.

THE FIRST THREE.

By Roland Ringwalt.

MANY centuries ago the Hebrew scribe wrote of the three champions of David's host. Adino, Eleazar and Shammah were the heroes on whose memory he dwelt with loving care. He praised other warriors, but they attained not to the three. So long as David's reign was to be held in remembrance, so long as men talked of the ambush and the fray, they would honor the sturdy men who towered above the rank and file.

Without entering on the question of mystical numbers, it is a recognized fact that the number three is constantly and strikingly in evidence. In the New Testament St. Peter, St. Paul, and St. John have a prominence to which the other Apostles do not attain. Of the ancient nations, Israel, Greece, and Rome hold a place the others cannot hold. In education, Latin, Greek, and mathematics occupy a position which is not occupied by any more recent substitute. The fall of Constantinople, the invention of printing, and the discovery of America were the great events that gave us what we term "modern civilization." Further illustrations numerous enough to weary the most patient readers might be given, but these will indicate how often we come to the first three, and how constantly individuals, occurrences, facts, and thoughts, although useful, valuable, and even admirable, yet attain not to the first three.

Hardly had this republic begun to exist as an organized government, when citizens began to divide into parties. The Federalists, who laid the foundations of our economic system, who gave us the army and the navy, who preserved us from Gallican insanity, had three leaders, who grow more distinct as the lesser figures of their party fade away behind the dust and cobwebs of unfrequented libraries. Washington, soldier, planter, man of affairs, was of all men the best fitted to stand at the head of the new government. It was a very young, a very weak, and a very poor government. Our European allies of Revolutionary days had aided us because they wished to strike a blow at Great Britain, not because they had any special love for America or any belief in our institutions. But the brilliant officers of France went home with stories of the dignity and stateliness of the Virginia gentleman who led the American hosts. The best soldiers of Great Britain respected a man of good English blood, who might have been an English squire, and who knew how the best type of Englishman faces defeat or victory. After one has been nauseated by some of the cheap attacks on Washington made by his own countrymen, it is pleasant to think how Lafayette and Cornwallis honored the man who was not crushed by Valley Forge or intoxicated by Yorktown.

With the name of Washington stand two other great Federalist names. There was a wonderful young man who had looked after Washington's military correspondence, and who now came to create a treasury department, to gather up the miscellaneous debts of the Revolution and suggest a method of paying them, to frame a long list of measures at which opponents barked for a season, but which they copied when actual work had to be done. The organizer of our financial system and the founder of American Protection was a man who would have been almost superhuman, except for two failings—he could not control his passionate hatred and his guilty love. If his genius had been always mastered by his reason, no statesman of the English speaking race, not even Alfred, would have stood higher than Alexander Hamilton.

Just as Federalism seemed at the point of death, John Adams placed the third great Federalist at the head of the Supreme Court. A generation passed, and the Federalist party was only a memory. New men had come into power, great Democratic majorities ruled Congress, the beaten host had broken up into factions, and yet the highest court in the land was ruled by a Federalist. Jefferson, Madison, Monroe, and Jackson found that there was a man who could throw out the pet measure on which the Executive and Legislative hearts were set. Bills were studied and re-studied, modified and re-modified, lest John Marshall should pick flaws in them. There were many able men among the Federalists, but from John Adams down they attained not to the first three.

Among the Democrats also there were three leaders to whom the party was indebted for its ascendency and continued existence. The mind of Jefferson could hold a hundred interests without jostling or confusion. He was a lover of the classics, a friend of free schools, an amateur naturalist, a patron of a dozen or score of inventors, and one side of his intellect would lead us to suppose that his most congenial companions would have been such men as Erasmus, Darwin, and Richard Lovell Edgeworth. But the rural philosopher was the shrewdest politician the country ever saw; and the philanthropic book-worm was the greatest of all political letter writers. It was largely owing to Jefferson's tact that the Democratic party won in 1800, and despite his plaintive lament that power was apt to pass from the many to the few, he secured two terms for himself, two terms for his friend, Madison, and two terms for his friend, Monroe.

Jefferson could give every editor a hint for his next week's leaders, but Madison was the leading counsel. The stores of knowledge, the calmness of reasoning, the dignity of style, marked James Madison's papers as the work of a remarkable mind. If, as Burr said, "The man who puts himself on paper with Hamilton is lost," Madison was never so badly lost that he could not find his way home. The weaknesses and inconsistencies of the man have been shown, nevertheless he did a great deal to build up the party which, in the main, ruled the country for nearly two generations. Warriors and orators catch the eye and hold the ear, but the fame of the master of official writing, though less widespread, is quite as lasting. So long as anyone wishes to know how the Democratic party opposed the plans of the Federalists and how it adapted itself to a Federalist basis, there will be students of James Madison.

The Democrats, like the Federalists, had their great financier, and his name was Albert Gallatin. Like Hamilton, he was born abroad; like Hamilton he believed in the vast possibilities of this country; and, like Hamilton, the perils of bankruptcy and the horrors of war only suggested to him new expedients. The story of 1812, with our blockaded ports, our blazing capital, and our financial troubles, would be a very incomplete story if Gallatin were omitted. Jackson came after half a century of our government. In its early days it had two great parties, and each party had its first three.

Missions are primarily for the extension of the glory of Christ. They are a form of struggle against the prince of this world, and Christ makes His glory to be manifested in His members, not by their success in propagating the Christian faith as a form of intellectual apprehension, but by the Divine vigor of the witness which they bear to Him. The philanthropic result of Missions is a secondary consideration. The witness to Christ against Satan is the primary. The Church has to show her Divine Life, because she is a "city set upon an hill," being the continuous expression upon earth of the glorified Son of God, reigning on high and still working in His members. Missions are not a failure because to human sight they seem resultless. Satan's spiritual grasp is shattered, though we see not victory. The Church has to bear her witness. . . . Her witness has to be borne not by human facility effecting world-wide approval, but by inherent Divine Life triumphing over world-wide hostility with heavenly enthronization as the Bride of Christ. "The power from on high" was what the Apostles had to wait for. That power was never to be withdrawn from the Apostolic Church. Rather it is made the more manifest in successive ages by the withdrawal of every other power. That is the power in which we have to carry out our Missions in the present day.—*Rev. R. M. Benson.*

Church Kalendar.

Jan. 1—Friday. Circumcision. Fast.
" 3—Second Sunday after Christmas.
" 6—Wednesday. The Epiphany.
" 8—Friday. Fast.
" 10—First Sunday after Epiphany.
" 15—Friday. Fast.
" 17—Second Sunday after Epiphany.
" 22—Friday. Fast.
" 24—Third Sunday after Epiphany.
" 25—Monday. Conversion of St. Paul.
" 29—Friday. Fast.
" 31—Septuagesima.

KALENDAR OF COMING EVENTS.

Jan. 13—Missionary Convocation, Kansas City.
" 26—Dioc. Conv., California.

Personal Mention.

THE address of the Rev. ALFRED H. BROWN is changed from Santa Barbara to San Gabriel, Cal., by reason of the removal to the latter point of St. John's School, of which he is headmaster.

THE Rev. F. A. FETTER has resigned his charge at Reidsville and Leaksville to take that at Franklin and Courtland, N. C., with residence at Franklin.

THE Rev. ROBERT WRIGHT FORSYTH, rector of St. Matthew's Church, Francisville, Pa., has accepted a call to the rectorship of St. Paul's, Camden, N. J.

THE address of the Rev. J. C. FRANCE is changed from Jonesboro to Little Rock, Ark.

THE Rev. ARTHUR E. MANN of Buffalo, N. Y., has started for Shanghai, China, to be a teacher in St. John's College.

THE Rev. CHARLES E. OSWALD is appointed curate of St. Stephen's Church, Providence, R. I.

THE Rev. FRANK ROUDENBUSH has resigned the rectorship of Trinity Church, Findlay, and accepted that of St. Paul's, Fremont, Ohio, to date from January 15th.

THE address of the Rev. JOSEPH A. TICKNOR is changed from West Claremont to Saimon Falls, N. H.

ORDINATIONS.

DEACONS.

QUINCY.—At the Cathedral, Thursday, Dec. 31st, by the Bishop of Michigan City, Mr. PAYSON YOUNG, as elsewhere stated.

PRIESTS.

CENTRAL NEW YORK.—At Calvary Church, Syracuse, Dec. 22nd, by the Bishop of the Diocese, the Rev. WILSON EDWARD TANNER and the Rev. FREDERICK T. HENSTRIDGE. The candidates were presented by the Rev. Theodore Babcock, D.D., and the sermon preached by the Rev. Edwin L. Tanner.

OHIO.—On Tuesday, Dec. 29th, in the Church of Our Saviour, Akron, the Rev. DANIEL A. BLOSE, deacon, formerly a Presbyterian minister, was advanced to the Holy Order of Priests by the Rt. Rev. William Andrew Leonard, D.D., Bishop of Ohio. The candidate was presented by the Rev. George P. Atwater, and the sermon was preached by the Rev. E. L. Craft of Massillon. Those taking part in the laying on of hands, in addition to the above named, were the Rev. S. N. Watson, D.D., Rev. Robert Kell, and Rev. Henry Johnson.

RHODE ISLAND.—On Tuesday, Dec. 22nd, at St. John's Church, Providence, the Rev. FRANK HALL TOURET, by the Bishop of the Diocese. The sermon was by the Rev. C. H. Blodgett of Fall River, Mass. Others who assisted in the function were the Rev. George McClellan Fiske, D.D. (epistoler), Rev. Wm. M. Chapin (gospeller), Rev. Henry Bassett, Rev. Arthur Washburn, and the Rev. H. C. Dana.

DIED.

HIGGINS.—Entered into rest, at Buchanan, Michigan, Friday, January 1, 1904, MRS. MARY HIGGINS, aged 64 years, mother of Miss Lulu Higgins. Interment at Rose Hill Cemetery, Chicago.

"Rest in peace!"

MARSH.—Entered into rest, MARTHA J. MARSH, widow of the late Matthew S. Marsh, and mother of Mrs. John B. Mayo, at the family residence, 2312 Calumet Ave., Chicago, Saturday, midnight, Dec. 26, 1903, aged 88 years.

"In the communion of the Catholic Church, in the confidence of a certain faith, in the comfort of a reasonable, religious, and holy hope. In favor with Thee, our Lord, and in perfect charity with the world."

MORAN.—At West Salem, Wis., on Sunday, Dec. 27, 1903, DORA MARY, beloved wife of James Henry MORAN.

THOMAS.—On Monday morning, Dec. 28th, 1903, at his residence in Washington, D. C., HENRY LIVINGSTON THOMAS, for many years Chief Translator of the Department of State, United States Government, and brother of the Rev. William Reed Thomas, D.D., Archdeacon of Orange, in the Diocese of New York.

Mr. Thomas was a member of the Order of the Cincinnati, and of the Sons of the Revolution. As a scholar and philologist he was well known both at home and abroad. The funeral services were held at Christ Church, Poughkeepsie, N. Y., on Wednesday, Dec. 30.

OFFICIAL.

ANNUAL MEETING OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

The annual meeting of the American Church Missionary Society, Auxiliary to the Board of Missions, will be held in the parish hall of St. Stephen's Church, Wilkes Barre, Pa., on Feb. 9, 1904, at 2:30 P. M. Patrons, life and annual members, and friends of the Society and of its work, are invited. Wilkes Barre kindly offers hospitality. Those who desire entertainment are asked to communicate with the Office Secretary, 281 Fourth Avenue, New York.

The Society's meeting this year has added interest because of the larger public attention now directed to Latin America by reason of the proposed construction of the Panama Canal. In St. Stephen's Church, on Monday evening, Feb. 8, 1904, there will be a public meeting to consider the Brazil Mission. Bishop Talbot will preside and speak, and other speakers will be the Rev. Dr. George Alexander, President of the Presbyterian Board of Foreign Missions, the Rev. Dr. Arthur B. Kinsolving, Brooklyn, and the Rev. Dr. J. W. Morris, late of the Brazilian Episcopal Church. Tuesday evening, Feb. 9, 1904, there will be a public meeting to consider Cuba and its interests. Several members of the Executive Committee of the Society, and their friends, are in Cuba during January, and returning, will give their impressions at this meeting. At the afternoon meeting on Feb. 9, after the election and reports, consideration will be given to Church Extension by the assistance of laymen, as carried on in Buffalo, Pittsburgh, New York, Minneapolis, and other cities: a new and promising form of Church progress. The public of Wilkes Barre and all friends of Missions, are cordially invited.

WILLIAM JAY SCHIEFFELIN,
President of the Society,
JAS. H. DARLINGTON, D.D.,
Chairman Exec. Com.
EUGENE M. CAMP,
Office Secretary.

WANTED.

POSITIONS WANTED.

PRIEST.—Young Priest, married, competent, good reader, desires change. Address, "CAPABLE," THE LIVING CHURCH, Milwaukee, Wis.

ORGANIST.—An efficient organist and choirmaster, educated in England, desires a position where Churchly music is a *sine qua non*. Good organ essential. "DIAPASON," care THE LIVING CHURCH, Milwaukee.

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ONE PAIR of seven-light Chancel Candelabra, eight feet high, four feet square—purest brass; also Brass Eagle Lecturn. Both ordered for city chapel, were too large. Will sell very cheap. Designs sent by addressing,

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Room 512, 150 Nassau St., New York.

DO YOU BELIEVE IN PENSIONING THE CLERGY?

United States Government, cities, railroads, great commercial enterprises, and certain trades pension as a matter of business without tax or assessment. Several denominations guarantee $300. Merchants' Fund of Philadelphia, same. Police and firemen pensions average $400. Principles inculcated by Church inspire, at bottom, all these. Why, then, is the Church behind? First: ignorance of need (we have 400 now on the General Clergy Relief Fund lists to care for); and, Second: Ignorance of National Official Fund for Workers (same status in General Canons as Missionary Society for Work) and confusion of societies, and consequent waste and diversion of money. Can't accomplish results in forty or more ways, and all without contributions. Obey recommendation of General Convention, viz., "Offering once a year and proportion of Communion Alms." The only broad-guage plan. Applies no tests, attaches no conditions, requires no payments or dues, admits of no forfeiture, but offers benefits to all clergy of the Church, widows and orphans, without regard to age or Diocese, and provides for automatic old age pension when funds increase. Give help and advocacy and the long desired result will be attained. We could plead the pathos and need, but is it not your privilege as a Christian; indeed, are you a Christian, if you neglect this?—the practice of the Gospel of the Kingdom in your very midst.

GENERAL CLERGY RELIEF FUND, Church House, 12th and Walnut Sts., Philadelphia.

(Rev.) ALFRED J. P. MCCLURE,
Assistant Treasurer and Financial Agent.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

Is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions*.

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, begs to acknowledge, with thanks, the following additional gifts to the College Building Fund:

Zion Church, Wappingers Falls, N. Y., $5; Mrs J. Hull Browning, $100; T. S. White, $5;

Mrs. Andrew C. Zabriskie, $50; Woman's Auxiliary, Trinity Church, Tivoli, N. Y., $5; Girls' Friendly Society, Calvary Church, Germantown, Pa., $5; Church of the Incarnation, New York, $110; T. Broom Belfield, $50; Miss E. O. Cammann, $50.

Contributions from givers in the United States, $20,158.89. Contributions in the field, from Chinese givers, $6,454.95. Amount needed to complete the fund, $1,386.16.

BOOKS RECEIVED.

J. B. LIPPINCOTT CO. Philadelphia.

Tobit and the Babylonian Apocryphal Writings. The Temple Bible. Edited by A. H. Sayce, D.D.

Wisdom and the Jewish Apocryphal Writings. The Temple Bible. Edited by W. B. Stevenson, M.A.

LONGMANS, GREEN & CO. New York.

Dat Boexken Vander Missen, "The Booklet of the Mass." By Brother Cherit Vander Goude, 1507. The Thirty-four Plates Described, and the Explantory Text of the Flemish Original Translated, with Illustrative Excerpts from Contemporary Missals and Tracts, by Percy Dearmer, M.A., Vicar of St. Mary the Virgin, Primrose Hill. Alcuin Club Collections, V. For Members of the Alcuin Club for 1902. Price, one guinea.

FLEMING H. REVELL CO. Chicago.

Sons of Vengeance. A Tale of the Cumberland Highlanders. By Joseph S. Malone.

A Young Man's Questions. By Robert E. Speer, author of *Missionary Principles and Practice*, etc. Price, 80 cts. net.

Child Life in Many Lands. Edited by H. Clay Trumbull, D.D. Price, $1.00 net.

HOUGHTON, MIFFLIN & CO. Boston.

A History of the United States for Secondary Schools. By J. N. Larned, author of *A History of England for the Use of Schools and Academies*, etc. Price, $1.40 net, postpaid.

THE NUNC LICET PRESS. Philadelphia and London.

The Federation of Religions. By the Rev. Hiram Vrooman, President "The Co-Workers' Fraternity," President "The Federation of Religions." Price, 75 cts. net.

FUNK AND WAGNALLS CO. New York.

Esarhaddon and Other Tales. By Leo Tolstoy. Translated by Louise and Aylmer Maude, with an Introduction Containing Letters by Tolstoy. Written and Translated for the Benefit of the Jews impoverished by riots in Kishinef and Gomel. Illustrated. Price, 40 cts. net.

CHARLES SCRIBNER'S SONS. New York.

History of Egypt. By Ross G. Murison, M.A., B.D., Lecturer in Oriental Languages, University College, Toronto. Bible Class Primers. Edited by Principal Salmond, D.D., Aberdeen. Price, 20 cts. net.

The Note-Line in the Hebrew Scriptures, commonly called Paseq or Pesiq. By James Kennedy, D.D., Acting Librarian in New College, Edinburgh. Price, $1.75 net.

PAMPHLETS.

Year Book of St. Andrew's Memorial Church, Yonkers, N. Y. 1903.

Apologia pro Ritu. A Sermon by Rev. A. L. Byron-Curtiss, Vicar of St. Joseph's Church, Rome, N. Y. Preached the First Sunday after the Epiphany, 1902.

Cornell University Register. 1903-1904. Ithaca, N. Y. Published by the University.

Amherst College Catalogue for the Year 1903-1904. Amherst, Massachusetts. Published by the College.

Catalogue of Brown University. One Hundred and Fortieth Year. 1903-1904. Providence, R. I.: Remington Printing Co.

In Memoriam. Maria Hull Campbell Montgomery, Augusta, Georgia.

The Church at Work

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Church Burned at East Line.

St. John's Church, East Line, was burned to the ground on Dec. 22nd with a loss of $20,000. The origin of the fire is unknown. The church was built twenty years ago by the late Rev. Dr. Walter Delafield.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

Losses to the Church by the Theatre Fire—Progress at St. Andrew's—Dr Locke Better—Notes.

In the terrible calamity that cast its shadow over all Chicago last week in the burning of the Iroquois Theatre with the frightful loss of life which attended it, most, if not all, our parishes within the city and its suburbs have their special bereavements. The earlier reports that a clergyman burned was rector of "All Saints' Episcopal Church," was incorrect, the minister in question proving afterwards to be of the Methodist body. St. Chrysostom's loses Mrs. H. H. Merriam, who was a teacher in the Sunday School and also President of the Board of Lady Managers of the Church Home for Aged Persons. From Christ Church, Winnetka, were Miss Jeannette Higginson and Mrs. Evelyn Fox, with the three children of the latter, all of whom perished. Two sons of Mr. Louis A. Hippach, with their nurse, were lost from the Church of the Atonement. At Trinity Church, Mr. R. T. Crane is bereaved of three grandchildren. Ten parishioners of St. Peter's were killed. The Church of Our Saviour lost one of its choristers, Master Herbert Lang, with his mother, Mrs. Elizabeth Davy, and his sister. Mrs. Caroline M. Edwards, among the lost, as was her daughter Margery, was a sister-in-law of the Rev. J. H. Edwards, rector of Our Saviour. The Epiphany also lost a chorister, Master Allen B. Holst, and another parishioner, Mr. Howard Williams. Three children of D. R. Martin belonged to our mission at Pullman, of which the father is an officer, and principal of the public school at that suburb. Other deaths which have affected the Church are Miss Edith Pridmore of St. Paul's parish, and her nephew, Master Earl Martin, son of Z. E. Martin, of Grace Church, Oak Park; and Mrs. Edward S. Frazer, daughter of the Rev. C. A. Holbrook, rector of Trinity Church, Aurora. No doubt many others of those among the dead and the injured were connected with one or other of our parishes, and the losses have come close to the families of hosts of people not immediately involved. There were burial services everywhere on Sunday, and most of the clergy referred to the awful calamity in one way or another in their Sunday sermons. Indeed it would be difficult to exaggerate the extent of the blow which has fallen upon the city.

St. Andrew's Church is the successor of the Church of the Atonement (founded in 1850, now the Cathedral) and of St. John's. In 1866 the first services were held in the "new Atonement"—a small frame building, bought from the Presbyterians, and moved to the northeast corner of Washington and Robey Sts. In 1878 St. John's Church united with the Atonement, and the name St. Andrew's was adopted. During the rectorship of the Rev. Henry B. Ensworth, 1881-1885, the church was both raised and enlarged and veneered with brick. In the year after, the Rev. W. C. De Witt came to the parish, and both ends of the building were torn out and substantial walls enclosed a much enlarged chancel, towers, and vestibule. Somewhat after that, both sides of the building were torn down, and the seating capacity increased by 150 (now about 500). At the same time, new floors were laid in the basement and nave and chancel, new trusses and roof, new pews and cushions, and the whole building painted and the interior tastefully decorated. Shortly afterwards the organ was rebuilt, the altar and reredos enlarged, and recently new choir-stalls and minor improvements installed.

Two years ago the parish undertook to buy the ground, 75x125 feet, occupied by the church building and cottage east of it, the ground having been rented for 37 years and

ST. ANDREW'S CHAPEL, CHICAGO.

the cottage for ten years. Within ten months over $10,500 were paid down on the purchase price of $13,000, having been raised by 476 subscriptions, with a record-breaking shrinkage in collection of just $24. Three months later the parish called the Rev. George B. Pratt to be associate with the rector in developing the work of the parish. Two months after this forward step, the enterprise of constructing a chapel out of space occupied by a coal bin and kitchen and a choir room, was launched. It was carried to a successful completion during the summer and fall, being completely and beautifully furnished with an Italian marble altar, credence, and font, heavy oak lecturn, altar rail, prie-dieu, and stall, and cathedral chairs, and, in short, with absolutely everything needed for the devout rendering of the daily services which were begun in October. Twenty-two specific gifts were made for the chapel, most of them memorials, including the construction of the chapel itself.

The marked characteristic of St. Andrew's is the complete unity of its clergy, vestry, and congregation. For a parish of about 500 communicants it has a record of internal activity rarely equalled. With an excellent volunteer choir of forty-five men and boys, a Sunday School of upwards of 200, a Junior Auxiliary with an average weekly attendance of 137, a men's club—the minimum age being 21—averaging 55 in actual attendance, a Junior B. S. A. of 35 active members, a Girls' Friendly meeting weekly, averaging 45, besides several organizations with a less notable membership, something is going on in this parish every day and every evening in the week.

The rector, the Rev. Wm. C. De Witt, celebrated the fifteenth anniversary of his rectorship on the feast of the Epiphany. A large reception was given the rector by the

REV. WM. C. DE WITT.

parish in the basement of the church in the evening. The rooms were tastefully decorated with palms and flowers.

THE REV. DR. LOCKE, who has been very ill for the past week at St. Luke's Hospital, is much improved in health and is feeling quite comfortable.

A HANDSOME pair of brass candlesticks was presented to St. Paul's Church, Glencoe, by Mrs. W. H. Mortimer, as a thank offering. The priest in charge was vested on Christmas in a handsome silk embroidered chasuble, made by the embroidery guild of the parish and presented to him as an Ordination gift.

THE LITTLE Church of St. Andrew's, Farm Ridge, was found to be on fire on the morning of the Sunday after Christmas. The flames, which started from a defective chimney, were extinguished before serious damage had been done.

THERE WAS an informal meeting of the Chicago members of the alumni of the Western Theological Seminary at lunch at the Pullman restaurant on Monday.

THE SON of Bishop Anderson has been ill with diphtheria, but is much improved and out of danger.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Anniversary in New Haven—Two Priests Married — Missionary Rally at Bridgeport — Death of Miss Sherwood—Salisbury School.

THE SEMI-CENTENNIAL anniversary of Christ Church, New Haven, is being kept this week. It began last Sunday, when the preacher at the High Celebration was the Rt. Rev. Leighton Coleman, D.D., Bishop of Delaware. On Wednesday, the feast of the Epiphany, at choral evensong, the Rev. Geo. M. Christian, D.D., rector of the Church of St. Mary the Virgin, New York, was the preacher. On Thursday, in the parish house, an historical sketch was to be read by Mr. Elliott H. Morse, a prophecy by Mr. F. C. Earle, and addresses by the Rev. F. W. Baker, D.D., Mr. Richard Lyon, and others. In the evening, from 8 to 10 o'clock, there will be a reception. Next Sunday, Jan. 10, at the morning service the sermon will be by the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of Connecticut. There was a celebration of the Holy Communion on Thursday at 10 o'clock, and every other morning during the week at 7:30. The Semi-Centennial Memorial Fund for the Endowment of the Church will be offered at the 10:30 A. M. service on Sunday, Jan. 10. The rector, the Rev. George Brinley Morgan, D.D., has been seriously ill.

TWO OF our clergy were married on Wednesday, Dec. 30; the Rev. Anson Phelps Stokes, Jr., and Miss Caroline Green Mitchell, at St. Bernard's Church, Bernardsville, N. J., and the Rev. Oscar Fitzland Moore and Miss Katharine Johnson Bayles, at Grace Church, Orange, N. J.

Mr. Stokes is Secretary of Yale University and assistant at St. Paul's, New Haven; Mr. Moore, the chaplain of the "Episcopal Academy of Connecticut," at Cheshire.

A DIOCESAN missionary rally will be held in St. John's Church, Bridgeport, on Sunday, January 10th, and Monday, January 11th. On Sunday, the Bishop of the Diocese presiding, a missionary meeting will be held at 7:45 P. M., with addresses by the Missionary Bishop of Spokane, and the Rev. Dr. Lloyd, General Secretary of the Board of Missions; on Monday morning a conference of clergy and lay delegates, in the chapel at 11 A. M., Bishop Brewster presiding, when Bishop Wells, Rev. Dr. Lloyd, and Mr. John W. Wood will speak; a Sunday School rally, at 3:30 P. M., with addresses by the Rev. Dr. Duhring of Philadelphia, Rev. W. S. Claiborne of North Carolina, and Mr. John W. Wood; and a missionary meeting at 7:30 P. M., the Bishop presiding, speakers, Bishop Wells, Rev. W. S. Claiborne, Rev. Dr. J. Lewis Parks of New York, and Mr. John W. Wood.

THE DEATH is announced, at West Haven, at an advanced age, on the feast of St. Stephen, of Miss Catharine, daughter of the late Rev. Reuben Sherwood. Mr. Sherwood was, long years ago, an honored priest of the Diocese.

THE SCHOOL for boys, known as St. Austin's, in Salisbury, has been incorporated under the name of Salisbury School. The Board of Directors includes the Bishop of New York, the Rev. C. C. Tiffany, D.D., and six laymen. The Bishop of Connecticut has honored the school by becoming its "Episcopal Visitor."

Salisbury School is situated at an elevation of 1,000 feet above the sea level, in the Connecticut Berkshires, famed for their healthfulness as well as their beauty. The equipment is entirely new and is wonderfully complete. The school chapel will be known as St. Austin's chapel. The school will continue to be directed by the Rev. Geo. E. Quaile, the present headmaster, who has gained for it a record of high efficiency. It is expected that with so influential a board of directors there will be a more widespread knowledge of the school's worth, and a correspondingly greater interest in it. A successful past record, excellent advantages in the present, and an assured influential support give encouragement to the belief that the new corporation will be of lasting benefit to the Church.

DALLAS.

A. C. GARRETT, D.D., LL.D., Bishop.

Progress at Denison.

IN SPITE of constant and numerous removals, the parish of St. Luke's, Denison, is steadily increasing in numbers. Bishop Garrett has made four visitations since July 1, 1902, confirming in all seventy persons. The young men have paid for and presented to the church, a handsome pulpit and lecturn, also credence, communion rails, and stalls for choir and clergy. The Rev. C. R. D. Crittenton is the rector.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Illness of Rev. L. B. Baldwin.

THE REV. L. B. BALDWIN, rector of Christ Church, Easton, is seriously ill of heart trouble. He was found unconscious in the rectory, recently, from a sudden attack, though the first attack was received last summer, when he fell to the floor during service at the church.

FOND DU LAC.

CHAS. C. GRAFTON, D.D., Bishop.
R. H. WELLER, JR., D.D., Bp. Coadj.

Burial of Rev. Dr. Jewell.

THE BURIAL service of the Rev Dr. Jewell took place at St. Paul's Cathedral on Wednesday morning of last week, the remains, lying in state before the service, having been

THE LATE REV. DR. JEWELL.

viewed by a large number of sorrowing friends. The two Bishops conducted the service, which included the Holy Eucharist. The pallbearers were the Rev. Messrs. Rogers, Delaney, Curtis, Raker, and Upjohn. Interment was at Rienzi Cemetery.

KENTUCKY.

T. U. DUDLEY, D.D., LL.D., D.C.L., Bishop.

Actors' Church Alliance Organized in Louisville.

A BRANCH of the Actors' Church Alliance was organized in Louisville, at St. Paul's Church, on the evening of Dec. 22nd, as the result of a visit to the city, of the Rev. Walter E. Bentley. Mr. Bentley preached at Christ Church Cathedral on the Sunday preceding, both in the morning and the afternoon.

LEXINGTON.

LEWIS W. BURTON, D.D., Bishop.

Christmas Waits in Lexington.

A NOVEL party set out in a special street car amidst the raging of a blizzard in Lexington on Christmas Eve, when the Cathedral

choir, with Dean Lee and a few of their friends, reënacted the old custom of the English waits and visited the hospitals, the Orphan Asylum, the House of Mercy, and several residences, including that of their beloved Bishop, at each of which the Christmas carols were rendered in good old Yuletide fashion. The choir was vested, and a large star on the front of the car was its emblem. After the rounds had been completed, the party repaired to the Dean's residence, where a sumptuous supper was served them.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Santa Claus Catches Fire—B.S.A.—Diocesan House—Church Club—Jamaica—Notes.

THE CHRISTMAS festival of the Sunday School of St. Michael and All Angels' Church, Seaford (Rev. W. B. Hooper, minister in charge), had a sensational feature added which verged on the edge of tragedy. Mr. George L. Weeks, Jr., assumed the role of Santa Claus, and while distributing gifts to the children, brought the cotton attached to his costume in contact with the lighted candles on the tree. The accident created great excitement among the scholars. The presence of mind of several of the men averted a panic and rescued Santa Claus from his peril. Had it not been for the prompt action of Mr. Edward S. Mansfield and Mr. Otto Hasneder, Mr. Weeks would have been seriously burned.

THE LOCAL ASSEMBLY B. S. A. will meet at St. Ann's Church, Brooklyn (Rev. Reese F. Alsop, D.D.), Thursday, Jan. 14. The speakers will be the Rev. Frank Page, D.D., and Mr. John M. Locke of East Orange, N. J.

THE DIOCESAN HOUSE, dedicated Epiphany, 1903, celebrates its first anniversary at this season of the Church's Year. The numerous activities it has housed and the various enterprises for spiritual endeavor created within its precincts, well bid all to rejoice in its establishment. Though the centre of the work is the portion of the Diocese embraced in the Borough of Brooklyn, yet it is attractive to the clergy and laity of the Island parishes who come to the great metropolis to keep appointments of importance within its walls.

THE CHURCH CLUB of the Diocese held a regular meeting. Monday, December 28th, in the Diocesan House. The speaker of the evening was Prof. George Trumbull Ladd of Yale University, who had as his subject, "The Present Crisis in Morals and Religion."

AT GRACE CHURCH, Jamaica (Rev. Horatio Ladd, rector), a series of musical services will be sung during the month of January, including, on successive Sundays, selections from Mendelssohn, Mozart, Abt, Sir Arthur Sullivan, and from "The Daughter of Jairus," by Sir John Stainer.

THE PASSING of the old year was duly observed in many parishes of the Diocese. It was noticeable that many services were arranged so that the celebration of the Holy Communion would be the first service of the New Year. Among the parishes that observed this arrangement can be named St. Peter's, St. John's, and Church of the Epiphany.

THE PAPER read at the Clerical League, Monday, Jan. 4th, by the Rev. S. D. McConnell, D.D., was on the subject of "The Unitarian Christ."

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Removal of St. John's School.

SAINT JOHN'S SCHOOL has removed from Santa Barbara to San Gabriel, California. St. John's is the Church school of southern California. It opened in 1901 at Santa Barbara in beautiful but inadequate quarters, which it has now outgrown. Therefore it has removed into a large and fully equipped building in San Gabriel, near Los Angeles.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

"Heroes of the Faith"—Notes.

THE MASSACHUSETTS CHURCH UNION have arranged for a series on "Heroes of the Faith," to be delivered in All Saints', Ashmont, on Sunday evenings, and on Wednesday evenings in the Church of the Advent, Boston. The topics are: St. Francis of Assisi, St. Athanasius, St. Patrick, St. Thomas of Canterbury, and St. Bernard. The lecturers are the Rev. Messrs C. T. Whittemore, W. H. Van Allen, Morton Stone, and Edward Osborne. The date for the first lecture is January 6th, in the Church of the Advent.

THE WOMAN'S AUXILIARY observed a "Quiet Day" in the chapel of Emmanuel Church, January 9th. The Bishop of the Diocese officiated.

THE FUNERAL of Arthur Price, custodian of the Museum of Fine Arts for twenty-two years, took place, January 1st, from the Church of Our Saviour, Roslindale, the Rev. J. Wynne Jones officiating.

THE REV. CHARLES W. DUANE, rector of Christ Church, Boston, has fully recovered from the illness which came upon him suddenly on Christmas day, while conducting the service.

BISHOP LAWRENCE, in preaching at St. Peter's, Jamaica Plain, the last Sunday in the old year, took occasion to deplore the lack of religious training in the home, and thought that the pupils of the public schools should receive some degree of religious instruction, and advocated some methods employed in parochial schools.

THE REV. PRESCOTT EVARTS, rector of Christ Church, Cambridge, has been absent the past week from his parish, attending the funeral of his mother, Mrs. Helen Minerva Evarts, widow of the Hon. W. M. Evarts.

WATCH-NIGHT services were held in several parishes of the Diocese. At Trinity Church, Boston, the Rev. Joseph N. Blanchard, D.D., preached. In the services he was assisted by the Rev. Reuben Kidner and the Rev. Edward J. Travers, the newly appointed curate.

MICHIGAN.

T. F. DAVIES, D.D., LL.D., Bishop.

Woman's Auxiliary—G.F.S.—Improvements at Caro—Notes.

AN IMPORTANT meeting of the diocesan branch of the Woman's Auxiliary was held at Grace Church, Detroit, Monday, Dec. 28. The new constitution was discussed and approved, and a new committee was appointed, called the Extension Committee, which is to make visits throughout the Diocese, to help the weak branches and to establish new ones. Its aim will be to form at least six new branches every year.

THE ANNUAL report of Miss Frances Sibley, President of the Girls' Friendly Society in Michigan, is full of interest. After speaking of the very successful completion of the Holiday House at Pine Lake, near Pontiac, Mich., the report says that there are ten branches in Detroit, and other branches at Cheboygan and Henrietta. These report a membership of nearly 450. They expended $960 for the society work, and gave $304.81 for outside work. The corporate communions and the different meetings during the year show a most gratifying interest and increase in attendance.

THE RECTOR, the Rev. W. E. A. Lewis, and the people at Caro are to be congratulated upon the improvements of their church property. The tower and vestibule are the latest improvements and cost about $1,000, of which $400 is yet to pay. The whole Church property has been thoroughly renovated and painted. The chimes have been placed in the tower. The tower is 83 feet high and 14 feet square.

The building to the left is the rectory, and the one to the right is the parish house.

THE REV. S. W. FRISBIE, rector of St. James' Church, Detroit, whose illness has obliged him to take a long vacation, is, with Mrs. Frisbie, visiting her sister in Milwaukee. They will soon go to Southern California for a long stay.

A BRASS processional cross has been presented to St. Peter's Church, Tecumseh, by Mrs. Sisson, as a memorial of her daughter Gladys.

ST. JOHN'S CHURCH Sunday School, Detroit, has reached an enrollment of nearly 500 with a high average attendance, and is the largest Church Sunday School in the Diocese.

THE GENERAL MISSIONARY, the Rev. W. S. Sayres, reports that at Durand the matter of building a church is being seriously discussed. At West Branch the church is nearly enclosed and will be a beautiful structure to seat 250 people. The Rev. A. Kinney Hall, Ph.D., is now resident here and is doing a grand work. At Gladwin the ladies are accumulating money to build a church. If we could get a minister for alternate Sundays the people could promise at the start at least $300. One of the Christian societies here has given up efforts to hold services, and will join with us, if we can do anything.

MRS. A. F. SCHEPP, wife of the rector of Grace Church, Lapeer, is the recipient of a handsome medal from the Canadian Government for services rendered during the northwestern rebellion. At 17 years of age Mrs. Schepp served as nurse during that time, and among others whom she cared for was Col. Mason, now President of the Toronto Savings Bank, and at that time a captain of the Queen's Own Rifles. It is understood that it is through his instrumentality that the medal was conferred. It is of sterling silver, suspended from a ribbon of regimental colors, navy blue and blood red, and bears the inscription, "Northwest, 1885, Canada."

MILWAUKEE.

I. L. NICHOLSON, D.D., Bishop.

Losses from the Chicago Fire—Painting for Bishop's Oratory—The Cathedral.

THE FIRE HORROR which invaded Chicago carried its devastating affliction into Wisconsin as well. Kenosha was sorely stricken in the death of the five children of Mr. and Mrs. H. S. Van Ingen, members of St. Matthew's parish, while Mr. and Mrs. Van Ingen are still critically ill from their burns, and their recovery is anxiously prayed for by their many friends in Kenosha. It has been the custom of the family every year to go to Chicago during the holiday week and attend the matinee. Joyfully and full of anticipation they left their home on last Wednesday to attend the matinee, and at the close, to join Mr. Schuyler Van Ingen, the eldest son and now sole survivor of the children, and take dinner with him before returning home. John and Ned were fine young men, sons to be proud of, students in the State University at Madison. Twenty-five of the students came to attend the funeral. Miss Grace, aged 23, was a graduate of Kemper Hall, prominent in society, and a general favorite. Margaret and Elizabeth, aged 14 and 9, were also favorites, and will be sadly mourned. The funeral was held from St. Matthew's Church Saturday, conducted by the rector, the Rev. C. L. Mallory, and a

more heart-rending scene could hardly be imagined. One short week has scarcely passed since all these young people were taking part in all the festivities of the season. Now all is changed.

"Eternal peace give unto them, O Lord, and let light perpetual shine upon them!"

Instead of the regular Sunday school, a memorial service was held on Sunday. The Rev. F. L. Maryon, the superintendent, in a short address, told the children of the joys of Paradise.

Miss Edith Brown, who was slightly injured, is an active parishioner of St. Matthew's.

PAINTING FOR ALTAR PIECE, BISHOP'S ORATORY, MILWAUKEE.

In Milwaukee, Mrs. H. F. Tyrrell, of the Cathedral choir, was called to minister to her brother, Wm. H. Krantz, of Racine, who was seriously injured, though now recovering, and his wife killed. A requiem celebration for those lost in the fire was held on Monday morning at the Cathedral, under the auspices of the Guild of All Souls'.

A PAINTING of the Nativity scene by Miss Margaret Jones of Milwaukee, to be used as the centre piece of a triptych in the reredos of the Bishop's oratory, has been on exhibition to art lovers and others at the Cathedral guild rooms. The design is taken from a very small card on which is a print of the scene, reproduced on a small scale from a German painting. The original, however, is so dimly suggested in the print, which itself is but little more than an inch square, that the work in fact is largely the original concept of the artist. A photographic reproduction is printed with this notice. The coloring and tone of the work are pronounced admirable by all who have viewed the painting. Side and top pieces for the reredos are yet to be designed.

THE ORGANIST at the Cathedral, Miss Elizabeth K. Peterson, who has occupied that post for a considerable term of years, has resigned, owing to her intention to give up her residence in this city and remove to New York state. She will be succeeded at the Cathedral by her nephew, Harold Peterson, an organist of marked talent.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Items from the Twin Cities—Church for New Ulm.

A BEAUTIFUL pair of cut glass cruets has been presented to St. Peter's Church, St. Paul, by Mr. Walter R. Frye in memory of his wife, Mrs. Jeannette T. Frye. They are of excellent workmanship, from Geissler's, New York. The Rev. Mr. Thomas, rector of All Saints', Minneapolis, gave the Men's Club of St. Peter's Church a very interesting and constructive talk upon The Higher Criticism, and the recent findings of the Exploration Society in Egypt and other lands. The meeting was held at the residence of the senior warden, Mr. J. Magill Smith.

JUDGE NELSON lies dangerously ill at St. Luke's Hospital, St. Paul. The eminent jurist was for many years Vice-President of the Minnesota Church Club. While his condition is considered critical, yet the attending physicians are hopeful.

THE REV. THEODORE SEDGWICK, rector of St. John's, St. Paul, received a cablegram, Sunday, from Rome, Italy, notifying him of the death of his father.

ON THE SUNDAY after Christmas, in the afternoon, Bishop Edsall delivered a stirring address before the Y. M. C. A. on "Lawlessness, the prevailing National Sin of the Day." "We find it," he said, "not only in our homes and in every department of life, but in the Church, also."

GREAT PREPARATIONS are being made at Gethsemane Church, Minneapolis, for the eight days' mission to be conducted by Bishop Weller, beginning Jan. 10th. An effort will be made to have the Bishop meet the students at the University some time during the mission. Churchmen in Minneapolis should make the Bishop's presence known as widely as possible. Every parish will be spiritually benefitted from this mission. Make it a point to bring a friend with you each night.

IT IS HOPED that a church may shortly be erected at New Ulm, where a mission has lately been organized bearing the name of St. Peter's. The Bishop gave the encouraging promise to the mission that if a site could be purchased locally, he felt that he could give considerable aid in the erection of the edifice from outside sources.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Arlington—Anniversary at Summit.

AT TRINITY CHURCH, Arlington (Rev. John Keller, rector), an afternoon service was held on St. John's day, being the Sunday after Christmas, for the Knights Templar, which was largely attended and was addressed by the rector. The Bishop visited the parish in the evening, and took occasion to thank the rector for his own assistance, thoughtfulness, and kindness in connection with the consecration services and the reception which followed. He said it was largely due to Mr. Keller that he was accorded such a pleasant and satisfactory introduction to the Diocese.

THE 10TH ANNIVERSARY of the rectorship of the Rev. Walker Gwynne at Calvary Church, Summit, was observed in connection with the regular services of the Sunday after Christmas at that church. The rector took occasion to note some of the progress of the parish during the ten years past, recalling that at the beginning of that period "our church was then a public hall, an upper room with no outward signs of reverence to uplift or cheer." There is at the present time a very handsome stone church, and a model parish house to show as the result of the ten years' work of the rector upon the material side, while the spiritual work among the people is shown by the reverence and tone of the present large congregation. Of the 280 families in the congregation to-day, only 90 were among those which were found by Mr. Gwynne at the beginning of his rectorship. It is anticipated that next October, when the 50th anniversary of the parish will be held, the entire debt of $22,000 will be paid off, one-half that sum having already been paid in and the balance is expected.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Colored Work at Plainfield—Rector Instituted at Point Pleasant—Several Bequests—Chapel Consecrated at Trenton.

THE MISSION for colored people, recently organized at Grace Church, Plainfield (the Rev. E. Vicars Stevenson, rector), has prospered to a most gratifying extent. Services are held in the parish building, and a successful Sunday School is in operation. Grace Church now has a considerable fund on hand, which was recently increased by gifts of $400, for placing in the chancel a memorial window to "unnamed saints who have worshipped in this church."

ON THURSDAY, Jan. 7, the Rev. Harry Howe Bogert was instituted by the Bishop of the Diocese as rector of St. Mary's Church, Point Pleasant. This church has until recently been a mission of the Convocation of New Brunswick. Lately it secured a rectory and then, by hard work, raised money to call a rector at a modest salary, and become organized as a parish.

BY THE WILL of Anna J. Stokes, who died at Moorestown, some weeks ago, Trinity Church of that place receives a legacy of

$4,700. Other bequests are: General Clergy Relief Fund of the Protestant Episcopal Church, $500; Cooper Hospital of Camden, $6.000; Moorestown Benevolent Association, $200; Christian Temperance Union, $100; Moorestown Free Library, $500.

The Bishop of the Diocese visited Trinity Church, Trenton (the Rev. Hamilton Schuyler, rector), on the Sunday after Christmas, and consecrated the new chapel. This chapel is in the parish building. It is screened from the sacristy, and will be used for the week-day services, and will be open at all times for prayer and meditation. The old altar from the church, which was replaced by the new one given by Benj. F. Lee, has been placed in the chapel, and the sanctuary has been separated from the chapel by an altar rail, given by Mrs. Lee.

OREGON.

B. W. Morris, D.D., Bishop.

Mission in Portland — Astoria—Newport and Toledo.

The mission held by Rev. Father's Parrish and Venables of the Church of the Advent, San Francisco, in St. Mark's Church, Portland, has already resulted in much good, both in the parish and in the Church life in the city. The attendance was general from all parishes. The addresses were earnest appeals for increase of Churchly life and devotion. No one could go away feeling that they personally had not received a benefit. This is the first mission held in the city for some time and it is felt that such services ought to be held oftener.

Rev. E. T. Simpson, for six years priest-in-charge of All Saints' mission, Portland, has retired and will seek a rest with his family in a trip to Honolulu. When Mr. Simpson undertook the work at All Saints', it was a work among milling people, being situated among the mills along the river front; but gradually that portion of the city has built up until now there is a prospect of a broadening out of the work. The mission now enjoys the distinction of having the only free kindergarten in the city. The Rev. J. S. Budlong, late of Pine Island, Minn., is to take up the work Jan. 1st.

Trinity Church, Portland (Rev. A. A. Morrison, Ph.D., rector), has started work on the new church building. It will be of stone and will be a credit to the church in the city and Diocese.

At Astoria (Rev. Wm. S. Short, rector), Holy Innocents' Chapel has been moved back from the street and raised up, and a Sunday school room placed under it. Mr. Short needs assistance in his work. He has, besides the parish church and the chapel above mentioned, chapels at Seaside, Skipanon, Hammond, and work among the U. S. troops at Fort Stevens. It is more than one man can do.

The missions at Newport and Toledo are doing well under Mr. F. O. Jones, the lay reader in charge. Newport is a summer resort on the Pacific Ocean and is filled with people at the season when resorting is popular. A church and rectory occupy the brow of a hill, where they can be seen by everyone entering the town. At Toledo, the work has of late taken a turn toward the better. Twelve children were baptized recently there by the Rev. H. D. Chambers, of Portland, and two at Newport. Mr. Jones expects to be ordained soon to the diaconate.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Teachers' Institute — Memorial Window at Germantown—Dr. Murphy's Anniversary —Philadelphia Notes.

The thirty-fourth annual meeting and Teachers' Institute of the Sunday School Association of the Diocese will be held on Monday, Jan. 18, at the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector).

A very beautiful window has been placed in St. Michael's Church, Germantown (the Rev. Arnold Harris Hord, rector), as a memorial to the late Rev. John Kemper Murphy, D.D., for over twenty-five years rector of St. Michael's Church. It is a copy of Guido Reni's picture of St. Michael. This is one of the pictures to which Hawthorne in *The Marble Faun* has drawn so much attention when he makes even Miriam confess "Guido's Archangel is a fine picture," and in another place: "The youthful Archangel, setting his divine foot on the head of his fallen adversary. It was an image of that greatest of future events . . . the triumph of goodness over the evil." It is said that even on a dull day the window retains its brilliant colors, and on a bright day the darker background prevents too great an illumination.

The Bishop of Pennsylvania, having been asked as to the rule of abstinence on the feast of the Circumcision, writes "to disapprove of requiring that the Feast of the Circumcision be observed as a day of abstinence."

A preliminary meeting of members of the Philadelphia Local Assembly B. S. A. was held in the Church House, Philadelphia, on Tuesday, Dec. 29, to make arrangements for the annual Convention of the Brotherhood in 1904. It is expected that the Convention of 1904 will begin on St. Michael's day and end on the first Sunday in October. The committee on Programme is Messrs, Mahlon N. Kline, Philadelphia; John W. Wood, New York; Hubert Carleton, Pittsburgh, Pa.

A magnificent cope was worn at St. Mark's Church, Philadelphia (the Rev. Alfred G. Mortimer, D.D., rector), for the first time on Christmas day. It is said to be the finest in the country.

On the evening of Thursday, Jan. 21, one of the stated services of the American Guild of Organists will be held in St. Luke's Church, Germantown, (the Rev. Samuel Upjohn, D.D., rector). St. Luke's has a reputation for excellence in music and a splendid organ. This will be a notable event and, as usual, will attract music lovers from all parts of the city. There will be an address on "Church Music."

On the Feast of the Circumcision in 1868, the late Rev. John Kemper Murphy, D.D., entered upon his duties as rector of St. Michael's Church, Germantown. On the Feast of the Circumcision, 1901, the present rector, the Rev. Arnold Harris Hord began his rectorship, having been called from Emanuel Church, Holmesburg, Philadelphia, where, through his instrumentality, a beautiful chancel had been built. On the Feast of the Circumcision, 1904, those additions to the church, with a number of memorials, were consecrated by the Right Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor. There was a large congregation present. The Bishop in his address referred to things old and new as evidenced by the day in the ecclesiastical and civil calendar, as well as to the splendid service of the late Dr. Murphy and to the beautiful building about to be dedicated. St. Michael's Church was first called "The Church of the Holy Cross," and it was intended to build it on the West Side, but a lot was donated on High Street in 1858 for "a new parish . . . . and to build a church on the free seat principle." This ground has had an interesting history and was the burying ground for a sect of Pietists subsequent to 1694. The last of these Pietists was Dr. Christopher DeWitt, who was a physician and botanist of some note, who gave the lot on which St. Michael's now stands to the Warner family, to be set apart as a burial place "for the brethren who should die in the vicinity." It was devised also that this lot should be given free to any religious body desiring to build a house of worship. It seems strange, therefore, that unwittingly the land was used for the purpose originally intended. The first building—now the nave—was finished on St. Michael's day, 1859. On St. Michael's day 1876, the church was dedicated by Bishop Stevens. From time to time additions have been made to the building , so that it has been called "The Church of the Seven Gables." Looking from the rectory gardens, it presents an appearance as quaint as "The Little Church Around the Corner" in New York. St. Michael's parish is to be congratulated in having a rector who is an antiquarian and has caused to be blended so beautifully the old traditions and things into what is now a perfectly appointed building. For example, the old mulberry tree planted by Dr. Pysick, many years ago, was cut down and has been made into a Bishop's throne exactly like the chair of St. Augustine in Canterbury Cathedral, England. This is the gift of the parish chapter of the Brotherhood of St. Andrew. The beautiful stone altar is a memorial to the daughter of Mr. Herbert Lloyd. The choir stalls and wood work of the chancel were presented by Mrs. Thomas B. Homer. The magnificent stained glass window (already referred to) is a memorial to the late Dr. Murphy. The frescoing of the chancel and nave has been removed and the walls painted a rich cream color, giving the interior the appearance of being much larger in size. The organ has been moved into the chancel and the old organ loft used as a Baptistery.

The annual service for the Junior Chapter, B. S. A., of the Church of the Holy Apostles (the Rev. Nathaniel S. Thomas, rector), was held on Sunday evening, Jan. 3d. The address was made by the Rev. C. Rowland Hill, rector-elect of St. Matthias' Church, Philadelphia.

On Christmas day, 1902, St. George's Church, Port Richmond, introduced a vested choir, and on Christmas day, 1903, St. George's Church, West Philadelphia, did likewise. The Church of St. John the Baptist—after an interval of nearly a year—has reintroduced a vested choir. In 1876, when the present Bishop of Georgia was rector of this parish, the first vested choir in Germantown was introduced.

Mr. Michael H. Hoffman, who was for many years a resident of Frankford, and for fifteen years a vestryman of the Church of the Good Shepherd, Kensington (the Rev. John A. Goodfellow, rector), entered into eternal rest in his seventieth year, on Sunday, Dec. 27th. His rector writes of him: "He was a lovely character and one of God's saints." The office for the Dead took place at the Church of the Good Shepherd on Thursday, Dec. 31st. The interment was made in Trinity churchyard, Oxford.

Each year the *Public Ledger* of Philadelphia prints an almanac or supplement which contains, among many other matters of interest to the people of Philadelphia, a list of the various religious bodies. On New Year's day the supplement was issued. In the Diocese of Philadelphia, according to this, there are 116 churches and chapels. The names of the Bishops, Priests, and Deacons and the hours for service are given with more or less exactness. It is rather remarkable how very few churches are dedicated to saints not in the Book of Common Prayer. In the Diocese there are two named St. Alban; one St. Ambrose; one St. Anna; one St. Asaph; one St. Clement; one St. David; one St. Elisabeth; two St. George; one St. John Chrysostom; one St. Simeon; two St. Martin. With the exception of St. David's (1833) and

St. Clement's (1855) and St. Alban's, Roxborough (1862), these parishes have been begun since 1870. Churches named Christ, Trinity, Grace, Ascension, Emmanuel, Advent, Evangelists, Gloria Dei, Nativity, Redemption, Crucifixion, Messiah, Atonement, Mediator, Zion, Resurrection, Holy Trinity, Calvary, Covenant, Incarnation, House of Prayer, Holy Apostles, Good Shepherd, and Holy Innocents, were in most cases admitted into union with the Diocese before 1870. The Roman Church in the same publication has 84 parishes and the dedications which agree with our own in Philadelphia are very few: St. Peter, St. Paul, Annunciation, Ascension, Epiphany, Holy Trinity, Holy Spirit, Incarnation, Nativity, St. Ann, St. Clement, St. Elisabeth, St. George, St. James, St. John the Baptist, St. John the Evangelist, St. Mary, St. Stephen. No event in our Lord's life (except that of the Circumcision) but has been remembered in the dedications of the churches in Philadelphia, and no saint honored in the American Book of Common Prayer with a special day has been forgotten.

IT IS EXPECTED that Mr. George C. Thomas will make an extended trip abroad in the early part of January.

THE REV. C. ROWLAND HILL, one of the curates at the Church of the Holy Apostles, has received a call to St. Matthias' Church, Philadelphia. St. Matthias' has a communicant list of over 500. The receipts for the last convention year amounted to nearly $8,000. The parish has all needful building and the aggregate value of the property is estimated at $140,000, with an encumbrance on the rectory of $9,000. It is thought that Mr. Hill will accept.

THE COMMITTEE on the annual convention of the Brotherhood of St. Andrew, which will be held in Philadelphia in 1904, have made several notable suggestions which will probably be carried out: 1. That the Quiet Hours and the Preparatory Service for the Corporate Communion be combined on the same evening. 2. That all the services be held in Holy Trinity Church. 3. That one of the afternoons be given entirely to the juniors, so that the seniors may be permitted to visit points of interest. 4. That the farewell meeting on Sunday night be without advertised speakers but be devotional and opportunity given for short addresses from a number of delegates, ending with the General Thanksgiving, *Gloria in Excelsis*, etc.

QUINCY.

The Bishop of Michigan City in the Diocese.

UPON the invitation and request of the Standing Committee, the Rt. Rev. John H. White, D.D., Bishop of Michigan City, spent Christmas week in the Diocese. On the Sunday after Christmas, he preached and confirmed four persons at Christ Church, Moline. On Tuesday evening he visited Zion Church, Mendon, preached and confirmed five. On Thursday morning, in the Cathedral at Quincy, he ordained to the diaconate, Mr. Payson Young. Mr. Young was formerly a minister of the English Lutheran body. He was confirmed last Lent by Bishop Taylor. While a candidate for orders, he has been acting as lay reader at St. Stephen's Church, Pittsfield, and Zion Church, Mendon. Mr. Young was presented for ordination by Dean Moore who, with Canon Penfold, assisted at the celebration of the Holy Eucharist. At the same service, two were confirmed, one from Pittsfield, and Mr. Christopher Bransfeld, lately a German Lutheran minister.

SALINA.

S. M. GRISWOLD, D.D., Miss. Bp.

Progress at Goodland.

THE MISSION CHURCH at Goodland has received a beautiful Communion Service, presented by the Woman's Auxiliary of the Church of the Beloved Disciple, New York City, and made by the Gorham Co. Both the parish and the missionaries thank the devoted ladies very sincerely for their kindness and interest. From the same source, as a Christmas gift, came several very kindly and thoughtful gifts for the Rev. George Belsey.

A LARGE tract of country, 160 miles long by 60 wide, in the northwestern corner of Kansas, is worked by two missionaries, the Rev. George Belsey and the Rev. C. L. Adams, who have their headquarters at Goodland, on the Rock Island Railroad, about 15 miles from the Colorado line. Work here is prospering; Goodland is a growing railroad town and we have a little church with about 26 communicants. This part of Kansas is very attractive; the climate is fine; people are highly intelligent and progressive; the last two years have been very prosperous ones and there is plenty of everything. The country is dotted with small towns. At present, services are held in about twelve of the principal of these towns; but the missionaries hope, after deepening the work in those, to reach out from time to time, as opportunity may offer.

SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Death of Mrs. A. A. Benton.

THE WIFE of the Rev. A. A. Benton, D.D., rector of St. Paul's Church, Pekin, passed to her rest on the day before Christmas and was buried, after a quiet funeral service, on the Saturday afternoon following. The burial service was conducted by the Rev. N. B. Atcheson of Petersburg.

VERMONT.

A. C. A. HALL, D.D., Bishop.

Diocesan Notes.

DURING LENT the Bishop hopes to preach on the Wednesdays in Trinity Church, Rutland, and on the Fridays in St. Paul's, Burlington. Holy Week he will spend in Bellows Falls. On the Sundays in Lent he will visit Vergennes, Middlebury, St. Albans, and Barre.

THE REV. JOHN BROWN, at one time rector of Manchester, Vt., has been transferred to Connecticut, and is now in charge of Christ Church, Bridgeport, Conn. The Rev. Dr. A. D. Brown has resigned the presidency of Norwich University, Northfield, Vt., and is now visiting his daughter at Waynesville, N. C., hoping to benefit his health by the Southern climate.

A YOUNG MEN'S club has been started in Immanuel parish, Bellows Falls.

MISS WHEELER'S little class will present the new mission of the Holy Spirit, Burlington, with an altar cross.

THE Rev. E. C. Bennett held service in Mallett's Bay, Vt., on the third Sunday in Advent. Mallett's Bay is six miles from any place of worship and it is hoped to reach the Church people there.

MR. J. L. BURDETT is about to place a window in St. James' Church, Arlington, in memory of his mother, Mrs. Jesse Burdett.

THE first service to be held in the renovated Christ Church, Montpelier, was held on Advent Sunday. This church was destroyed by fire last year on Jan. 24th. The new organ will be installed in January.

THE Sunday school of St. Stephen's Church, Middlebury, has placed a stained glass window in the church in memory of Mrs. Eliza H. Platt.

VIRGINIA.

ROBT. A. GIBSON, D.D., Bishop.

Death of Rev. Dr. Carmichael and of Mrs. Gibson.

THE REV. HARTLEY CARMICHAEL, D.D., formerly rector of St. Paul's Church, Richmond, died in Montreal, Dec. 19th. Dr. Carmichael succeeded the Rev. Dr. Minnegerode

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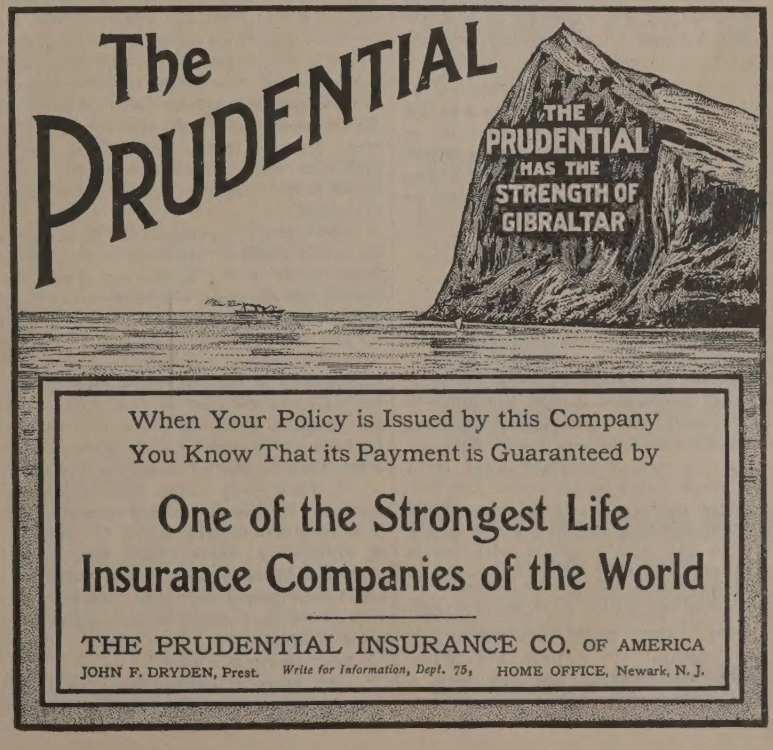
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at St. Paul's in 1889, and after a service of some eight or nine years, was forced to retire by reason of ill health from which he never recovered. He was a deputy to General Convention from Virginia at one session, and was quite prominent while a priest of that Diocese. He was buried in Montreal on the 21st, and a memorial service was held at the same hour in St. Paul's Church, Richmond.

Mrs. Robert A. Gibson, wife of the Bishop of the Diocese, died on the 17th ult. at a sanitarium in Baltimore, where she had been sent for treatment about four weeks previously. She was the daughter of the Hon. Alexander H. H. Stuart of Staunton, who was a member of President Fillmore's Cabinet, her mother, formerly Miss Frances Baldwin, having been a granddaughter of Judge Biscoe J. Baldwin of the Virginia Court of Appeals. "She was," says the *Southern Churchman*, "a lady in whom the virtues of Christian womanhood were strikingly blended. Wherever she was known, her strong personality and gentle and loving character attracted to her all classes. Among the many opportunities of her life, she proved her strong faith in her Divine Master by her works of love and usefulness. The hearts of all in the Diocese go out in loving sympathy to the Bishop and his family in this the hour of their sore affliction"; and, The Living Church may add, that of the Church far beyond the Diocese is also with the afflicted family. The burial service was at Holy Trinity Church, Richmond, Dec. 19th, the rector, the Rev. J. J. Gravatt, being assisted by the Bishop of Southern Virginia and by several of the Richmond clergy, while ten members of the Richmond Clericus were pallbearers.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Death of Captain Catlin—Midnight Eucharists.

Christmas-tide was shadowed at the Bishop's home by the sudden illness and death of his brother-in-law, Captain Catlin, who was stricken with paralysis while a guest at the Christmas dinner and lay unconscious till Monday morning, when he passed away. Captain Catlin was distinguished in his first military service in the Civil War, and being incapacitated by the loss of a limb from active duty, was afterwards engaged in educational work at West Point and elsewhere. His funeral took place from the Pro-Cathedral on December 30th, and the burial at the cemetery of the Soldiers' Home, where he was formerly Deputy Governor.

At the Church of the Incarnation (the Rev. Wm. T. Snyder, rector), there was for the first time a midnight Celebration on Christmas eve, and at the Pro-Cathedral, the Epiphany, and several other churches, there were impressive services at the same hour on the last night of the old year.

WESTERN MICHIGAN.

Geo. D. Gillespie, D.D., Bishop.

Fire at Kalamazoo.

On the Sunday morning after Christmas, at St. Luke's Church, Kalamazoo, while preparing for the early celebration, the decorations about the reredos caught fire and but for the prompt action of the rector and sexton, serious consequences might have resulted. As it was, a damaged altar cloth and some slight burns for the rector, the Rev. R. H. Peters, is the sum total of loss.

Mr. Peters and his choir boys cheered the patients on the city hospitals with music and kind words as they went from ward to ward on Sunday afternoon.

Mrs. A. H. Thelmire, the retiring President of St. Luke's Guild, received a gift of some beautiful silver from her fellow workers in the Church. She has been a faithful and efficient worker.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Methodist Minister Confirmed.

On Dec. 22nd, the Bishop administered the Apostolic rite of Confirmation to Henry L. Anderson, lately a minister of the Southern Methodist denomination. The Confirmation was held in Grace Church, Kansas City, and the candidate was presented by the Rev. Theodore B. Foster, acting for the Rev. Edmund A. Neville, rector of All Saints', Nevada, Mo., under whose teachings Mr. Anderson found the more excellent way.

CANADA.

Death of Two Priests—Diocesan Notes.

Diocese of Quebec—

A farewell gathering was held by the congregation of St. Peter's Church, Sherbrooke, on the evening of Dec. 26th, to take leave of the popular curate of the parish, the Rev. C. W. Balfour, who has been appointed to a charge in the diocese of Algoma. He was presented with an address and a purse of gold by the congregation.

Diocese of Nova Scotia—

The new parish hall of St. Paul's Church, Halifax, was formally opened Dec. 14th. Addresses were given by Bishop Courtney, the Lieutenant Governor, and others.—It is the Bishop's intention to sever his connection with the diocese on the 25th of April, St. Mark's day, which is the anniversary of his consecration as Bishop, when he will have served the diocese for sixteen years. He has been spending some time in New York, and intends returning to Nova Scotia for a month or two before finally bidding the Diocese farewell.

MINER HIT

A GOLD-MINER ON THE COFFEE QUESTION.

Many a rugged constitution has broken down by use of coffee:

"I and my son are miners and have been strong coffee drinkers. I will add I followed mining for fifty years. Nearly three years ago my son had palpitation of the heart so bad that after a hard day's work he would be almost unable to get his breath when lying down, and I was a victim of constipation, headache, and could not sleep soundly.

"So I pulled up stakes one day and started to see a doctor and curiously enough an old acquaintance I met on the way steered me off. We stopped and talked and told each other all the news and I told him about our troubles. He said it was coffee doing the work and that using Postum in place of coffee cured him of almost exactly the ailments I described.

"So instead of going to the doctor's I sent for some Postum, although I did not have much faith in it, but to my great joy it turned out all right, and after we quit coffee completely we both began to get well, kept it up and are now both of us strong, well men, with none of the old troubles. A miner is supposed to be able to stand great hardships but we could not stand coffee. It was killing us. Anyone following the directions on the package of Postum will have a far better drink than he can get from the best coffee.

"I think every coffee toper should know Postum will cure him of his ailments, besides it is such a refreshing drink." Name given by Postum Co., Battle Creek, Mich.

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Diocese of Montreal—

IN MANY of the city churches the Christmas music was repeated on the Sunday after Christmas. The music at the Church of St. John the Evangelist was particularly fine, the choir being assisted by a good orchestra. The fact of St. John's day falling on Sunday this year was taken advantage of to hold an imposing service for Free Masons in Christ Church Cathedral on that day. Over twelve hundred Masons were present in the church, who had walked there in procession. On the arrival of the Masons the choir sang "All people that on earth do dwell" as a processional, followed by the National Anthem. Archbishop Bond and a number of the clergy took part in the service. The sermon was preached by the Grand Chaplain, the Rev. H. Jekill.

Diocese of Fredericton—

THE JUNIOR societies in connection with St. Luke's Church, St. John, are in a very flourishing condition, and a new building is being erected as an addition to the church to serve for the Sunday School and young people's associations to meet in. The building will include besides school rooms, guild rooms, rector's room, kitchen, etc.

Diocese of Ontario—

BISHOP MILLS' Christmas pastoral urged his people to give a generous offering to their clergy on Christmas day.—THE question of the separation of St. Luke's Church from Christ Church, Cataraqui, was discussed at a meeting of the congregation of the former church in December. It may be remembered that Archdeacon Worrell has just been appointed incumbent of the two churches. It was unanimously resolved to ask the Bishop to consent to their separation and to allow Archdeacon Worrell to remain at St. Luke's. It is thought that the best interests of the Church would be served by the proposed separation.—GREAT regret is expressed at the death of the rector of Bath, the Rev. C. J. H. Hutton. His death was the result of a severe cold and was quite unexpected. He only entered upon his new charge Dec. 1st. Rather more than two years ago he was appointed by the Synod of the diocese as special canvasser for the augmentation fund, a work in which he was very successful. The diocese of Ontario has lost one of its best workers in him.

Diocese of Toronto—

ST. ALBAN'S CATHEDRAL, Toronto, has a new Canon, in the appointment by the Bishop of the Rev. H. C. Dixon, he says, "as a fitting recognition of the noble service Mr. Dixon has rendered the Church throughout the diocese."

Diocese of Huron—

BISHOP BALDWIN has announced that he has appointed four new Archdeacons, whom he described as "working Archdeacons." They are Canon Richardson and Canon Hill, the Bishop's examining chaplains, and the Rev. Dr. Young and Dr. Williams; the latter has been for years connected with Huron College. There are a number of vacant parishes in the diocese and more men are urgently needed.

Diocese of Quebec—

THE DEATH is announced just after Christmas of the Rev. H. J. Petry, at his residence, Quebec, at the age of 76. He spent his life at work in the diocese and was for many years assistant at the Cathedral.

CHINA.

Conference of Anglican Bishops.

AS A RESULT of the Conference of Bishops of the Anglican communion in China, held in Shanghai, Oct. 19th to 23d, a letter of greeting and a series of resolutions have been published. The greeting commences: "We, Bishops of the Holy Catholic Church, in full communion with the Church of England, having jurisdiction in China and Hongkong, assembled at Shanghai under the presidency of the Right Reverend George Evans Moule, by Divine providence the Bishop of the Church of England in Mid-China, after receiving in Holy Trinity Church the Blessed Sacrament of the Lord's Body and Blood and meeting in prayer for the guidance of the Holy Spirit, have taken into consideration various questions affecting the welfare of God's people and the condition of the Church in these lands." Continuing, it mentions the increase of two Bishops in China since the Conference of 1899, being those for the American See of Hankow and the English See of Shantung. The suffering and violent deaths of several of the clergy and native brethren of the Church during "the great upheaval of 1900" is noted. The resolutions recite "That the fact that this Church, in the providence of God, possesses at the same time a pure faith and apostolic order is at once a call to her to hand on the same to the Chinese, and fits her to have a special part in the Christianization of China. And we therefore earnestly urge the Church at home to use greater efforts to extend the work of the Church to all parts of this Empire." This was followed by a number of practical declarations as to work in China, including a resolution that "there be published yearly, in English and Chinese, a list of Chinese and foreign clergy and statistical tables of all the work of the Anglican Communion in China." As a standing committee for the Conference, representing the various Anglican missions working in China, there were chosen Bishop Moule of Mid-China (English) and Bishop Graves of Shanghai (American), with a presbyter to act as secretary. The next Conference will meet in Shanghai in October, 1906.

NEVER desire anything, undertake anything, execute anything, save in the name of Jesus Christ, and as in the sight of God.—*Selected.*

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MUSIC

Editor, G. Edward Stubbs, Organist St. Agnes' Chapel, Trinity Parish, New York.
[*Address all Communications to St. Agnes' Chapel, 121 West 91st St., New York.*]

On Advent Sunday last Mr. S. B. Whitney completed his thirty-second year of continuous service as organist of the Church of the Advent, Boston. The service list for that day included three of his own compositions—a Communion Service in G, Magnificat and Nunc Dimittis in E flat, and an anthem, "I will not suffer mine eyes to sleep." At Evensong Stanford's Te Deum in B flat was sung, and an anthem by King, "O how amiable are Thy dwellings."

The rector of the parish, the Rev. William H. Van Allen, in speaking of the occasion in one of his parish publications, says, "No small part of the prosperity that God has granted to the parish has been due to Mr. Whitney's reverent skill in furthering the glory of God by making music at its best a handmaid of devotion, and our gratitude is not lacking."

This is high praise, and well deserved, yet there is something more to be added to the rector's words, and something of importance. We have steadily maintained in this department of The Living Church, that our larger city churches in this country have a musical *responsibility* resting upon them, similar to that of the Cathedrals of Great Britain. The measure of that responsibility depends largely upon the size and importance of the churches concerned. A small parish wields, comparatively speaking, a minor influence on ecclesiastical music, whether for good or for bad. Both the clergy and the laity are moved more or less by what is done in *representative* churches.

The Church of the Advent has been in a certain sense a cathedral, in that it has been looked up to as the highest center of Church music in New England. Without its influence the progress made in recent years toward reverent, traditional, and artistic musical services, would not have been as great as it is. Mr. Whitney has been a sort of musical bulwark against "the desire for new things." He, and the church he is connected with, have persistently followed inherited Anglican customs, and in so doing have taught the Church in the East of this country a lesson of wide consequence.

When we contrast the musical record of the Church of the Advent with that of some of the larger churches in New York, Brooklyn, Philadelphia, Washington, Baltimore, and Chicago, we are forced to the conclusion that the "responsibility" we have referred to is not considered a heavy one. Church music has indeed made advances, but far too many of our rectors are indifferent and apathetic. They "follow the fashion," look upon ecclesiastical music as a mere matter of "taste" and "fancy," and in many cases shift it off bodily on to the shoulders of anyone who will relieve them of thinking about it. It will not always be so, for the simple reason that ecclesiastical music is not a thing *apart* from the Church, and it is being more and more studied as a *science inseparably connected with Prayer Book worship*. As Canon Scott Holland says, "In every rubric and note, the Prayer Book proclaims its profound belief that there is a right and a wrong in the actions of the Sanctuary; and anyone who is loyal to that book must share its anxiety to be right."

We know of certain parishes where, owing to a lack of financial advantages, the choirs are necessarily small and the music simple. Yet everything is conscientiously done according to the rule and order of the Church. The weekly service lists show a strict regard for what is fitting, and exactly in keeping with the requirements of each Sunday. The hymns, anthems, and "services" all are selected with a special reference to the occasion. A noticeable fact is that in all such parishes where *musical affairs* are founded upon a traditional system, *everything connected with the services* is done after a fixed and certain order. The vested male choir, and the ritual observances, in a parish of this sort, show the following out of a definite *plan*, founded upon the teachings of the Church. There is no "shiftlessness" about anything. Everything is done with a reason that will bear the closest scrutiny.

And we know of other parishes of enormous wealth, capable of exerting a far-reaching influence, where everything seems to be done on an exactly opposite plan. There is no special rule about the choir—it may be formed of almost anything. The music sung is of all sorts and descriptions. The service lists are apparently made up of musical "attractions," some of them secular. Everything else is in keeping with the music. There is a sort of "go as you please" atmosphere governing the services generally.

There are indications, however, that parishes of this latter kind are not on the increase, and those already existing are liable to come under the rule of clergymen who are reformers.

The tenth anniversary of the Rev. Julius G. Bierck, as organist and choirmaster of the Church of Our Saviour, Philadelphia, took place on Nov. 24th. The service included Gounod's Te Deum in C, and the anthems "I will extol Thee," Costa, and "The glory of the Lord," Goss. The occasion was an interesting one. Organ solos were played by Mr. Minton Pyne, Mr. H. Gurney, Mr. H. Thunder, Mr. Samuel Strang, Mr. W. Leps, and Mr. Bierck. The organ is considered one of the largest instruments in the country, and was built by the Austin firm.

We regret to say that the program included "The Ride of the Walkures," by Wagner. Such a selection is only fit for concert use. On the other hand, the noble anthem, "The glory of the Lord," by Goss, is too seldom sung in this country. It is one of the finest anthems of the Anglican school.

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